SEVEN SERMONS;

OR,

The Exercises of seuen Sabbaths.

1 The Prophet *Dauids* Arithmetike.
2 *Peters* Repentance.
3 Christs last Supper.
4 Christs combating with Satan.
5 The Sea mans [illegible]
6 The Sinners Bath.
7 The forming of Eue the first woman.

Together with a short Treatise vpon the Commandements.

By Lewis Thomas.

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BRITISH MUSEUM

These Texts of Scripture are handled in this Booke.

I

The prophet Dauids Arithmetike.

each vs, O Lord, to number our dayes. *Psal.* 90. 12.

II

Peters Repentance.

hee went out and wept bitterly, *Matthew.* 26. 75.

III

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he Lord Iesus in the night that he was betrayed, tooke bread, 1. *Cori.* 11. 23.

IIII

Christ combating with Sathan.

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And when they were entred into a ſhippe, his Diſciples followed him, *Mathew.* 8. 13.

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VII

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The Prophet Dauids *Arithmetike.*

Psal. 90. verse 12.

Teach vs (O Lord) to number our daies.

THe Prophet Dauid notes the careleſſe ſecurity, and wilfull ingratitude of carnall men, whome neither the ſhortneſſe of life, nor the plagues of God powred out for ſin, can ſtirre vp to a dutifull obedience. In many precedent Pſalmes, he taketh occaſion by checkes and admonitions, to draw the wicked and obſtinate, to a conſideration of Gods benefites, and bleſſings beſtowed vpon them, as in feeding and protecting them infinitely, in ſuffering the Sun to ſhine vpon them, the raine to fructifie the earth, their children to multiply, and growe vp as the Olive plants, or like the liſhed corners of the temple; their ſheepe

and cattell to increase, &c.

Yet notwithstanding finding them to b
nothing the more thankefull vnto God,
mindfull of his goodnes, and seeing them
runne on still in their wickednesse, with
remorse or feeling, as if they had bæn sold
worke iniquity like Achab, and Ieroboa
1. *kin.* 21. 25. The Prophet turneth to
compassions, & prayers for them that wo
not pray for themselues, desiring God
turne their hearts, and to continue his m
cies towards them: and this is briefly
substaunce of all this Psalme.

Now then to descend into a more par
cular narration, and to make you acquain
with the summe of the doctrine contained
these fewe wordes of my Text, obserue w
mee these twoo principall points, which
wordes do offer to your consideration: v
the petition of Dauid, and a reason or moti
inforcing the petition.

The petition in these wordes, Teach me
number my dayes.

The mottue in these wordes, That I m
apply my heart to wisedome.

I will onely speake of the former in t
place, viz. Dauid his prayer.

Teach vs, O Lord, to number, &c.] T

ert may wel be tearmed the Prophet Dauid
is Arithmetike, a better Arithmetike than
ur schole humanitians and professours of
rithmetike in Vniuersities are wont to
each.

This crosseth and vtterly confuteth the
ourse of the vain men of this world, for they
iue themselues to calculate other matters.
The Marchant numbreth his debts, the
Vsurer his money, the Lawyer his clyents,
he Husbandman his goods and cattells, the
Captain his souldiers: but Dauid a man after
Gods owne heart, knewe well the vanity of
he one, and the necessity of this other; and
etter Arithmetike.

He desireth God to teach him to number,
ot his welth, nor his riches, nor his possessi-
ns, nor his tresures, nor his plesures, but his
aies. Teach me, saith he, to number my daies.
We reade of Nabucad-nezzar a King, so he
was like Dauid: but he had not learned to
umber his dayes, so he was vnlike Dauid.
This proud king walking and strowting in
is royall Pallace at Babel, was numbering
he towers thereof, and was numbering his
wealth, and his magnificence, and power. Is
ot this great Babel, is not this my kingdome.
ke? *Dan.* 4. 27. This Arithmetike made Na-

bucadnezzar prowd, and made him for
that God gaue him that power, and that
nour, and that monarchie.

But this Arithmetike of Dauids taught h
humility, and meeknes; and keepeth him
far from forgetfulnes of God, that he rath
forgets himselfe, and his kingly titles, &
nour: for in this psalme, but specially in th
verse he disclaims as it were, frō al his re
authoritie, power, and state, and exhibit
himselfe a perfect patterne of humilitie.

Though he were Gods annointed, and
nested with great maiestie, and honor, yet
forgot not his pedigree, but hath registred
same to all posterities, in that he saith: th
wicked Dauid when hee followed the E
great with yong, and annointedst him to
Prince ouer thy people, *Psa.* 78. 70. of a sh
heard crowning him a King.

And though hee were a King of the ear
yet hee knew hee was but a King of earth,
man of the same mowld that others are
and subiect to the same corruption: nay, hi
selfe in another place calls himselfe, a wor
and no man. *Psa.* 22. 6.

And as hee could teach himselfe a lesson
mortality, so could he teach it other also: sp
king to magistrates, hee saith thus; I ha

saith, ye are Gods, but ye shal die like men, *Psa.* 82. And that princes should not escape uncontrolled; hee a Prince telleth princes, that they should also die like others.

And therefore since Princes, and Magistrates, and people, and all must die, he prayeth God for himselfe, and others, saying, Teach vs, O Lord, to number our dayes. We finde this prophet numbering, but not his dayes, as in this place, but there he numbered his subiects: He would needes know his strength and power, and the number of his people: but himselfe and all Israel smarted for that folly: and himselfe being brought to the knowledge of his sinne confessed he had done very foolishly, and therefore now he worketh more wisely; He prayeth God to teach him to number his daies: here he taketh in hand another kind of Numeration.

The prophet sheweth, That except the Lord build the house, they that build it labor but in vaine, *Psa.* 127. and except the Lorde kep the citty, the keper wakes but in vaine.

There hee prooveth, that in building it is God alone that is the *Architect*, or maister builder, both to lay the foundatiō, & the rose.

In keeping of the citty, hee is the onely watchman of Israel, that never slumbers.

And

And heere he prouueth another propertie to be in God, which is, that he in teaching, is the onely Schoolemaister, or Doctor, verifying that in the 15. of Iohns Gospel, Without me ye can do nothing, he is al in all, a schoolemaister of all, both learned, and vnlearned, euen to teach Princes knowledge, and the Senators wisedome.

This lesson must nedes be well learned, that proceeds from such a teacher. In the 86. and 119 psalms, he prayes the Lord to teach him the way of his Statutes: and heere he prayeth God to teach him another thing. To number his dayes.

Dauid shewes hee was no trewant in the Schoole of Christ, but hauing learned one lesson, he couets to learne another, and still calleth vpon God, like a good Scholler vpon his Maister, O teach me thy testimonies: Teach me thy statutes, teach me to number my dayes, *Psal.* 119 33.

All that will be Schollers in the schoole of Christ, imitate Dauid, couet to learne more and more, that you may bring forth much fruit, *Iohn.* 15.

If you haue already learned your rudiments, your alphabet of Religion, labour yet further, to come to the deapth of Diuinitie,

tie, like the prophet Ezechiel chap. 47. who when he had waded in the waters about the Sanctuarie, he waded deeper and deeper, first to the anckles, then to the knees, then to the loynes, till he could passe no further.

Wee are first children, and then we sucke the milke of the word: afterwards wee become men, and then we must digest stronger meate, 1. *Pe.* 2. 1.

We must be so well schooled, that we may be able to answer every man, that shall aske vs a reason of the hope that is in vs.

So well schooled, that wee may be able to teach others, as Peter being strengthned did strengthen the brethren; & as Priscilla, who though she were a woman, was notwithstanding able to instruct Apollo an Eloquent man, and mighty in the scriptures, *Luke* 22.

This short lesson of Dauid ministreth this instruction to vs, it teacheth vs, whome we should pray vnto, whome we should intreate for a supply in our wants, it teacheth vs to fly to God onely, for in him dwelles all fulnesse. This he taught vs once before in the 64. *Psalme*, where disclaiming from all other Gods or Angels, or Saints, he saith, Whom haue I in heauen but thee? Dauid did knowe there were many holy men in heauen, Abra-

ham,

ham, Noah, Moſes, all the Patriarches, and Prophets, Martires, and Confeſſors before him; yet he hath learned to inuocate none, to pray to none, but god only. There he taught, and here againe he teacheth, that God alone muſt be ſought vnto, none can bee implored. None can teach vs but God, and therfore we muſt ſubmit our ſelues to be taught onely by him.

Teach vs, O Lord, to number, &c. Eue our Progenitrix had learned one leſſon from God, at the deliuering of the commaundement, wherein it was charged, that they ſhould not eate of the forbidden tree, *Gen.* 2. But ſhe was not contented with one, but would faine haue choice of Teachers, like a trewanting ſcholler that ſtill chaungeth his Maſter; therfore ſhe learned a ſecond leſſon from the Diuell. He taught her, that they ſhould not die, but ſhould liue like gods, knowing both good and euill, *Gen.* 3. 4. But Eue found him a lying teacher, for they became diuels, and death was ſentenced againſt them and their poſteritie, becauſe they forſoke their firſt Teacher.

Many now a daies, ſpecially the conceited wiſe, will not offer themſelues to be taught of God, but they will teach themſelues, and

learne

learne of themselues, they will stie to their owne wisedome, and their owne strength, and their owne policy, and their own knowledge; but their own strength becoms weaknesse, like the strength of Sampson, when he gaue it to a harlot, *Iud.* 16. And their policie becomes simplicitie, like the policie of Haman, when he thought to slay all the Iewes; *Ester*, 7. and their wisedome foolishnes, like the wisedome of Achitophel, which turned to folly, because hee had not learned it from God, 2. *Sam.* 17. That which they most glory in, soonest deceiues thē, like Absoloms haire, that seeming to be his bodies best ornament, became an halter, 2. *Sam.* 18. As he would haue betrayed his father, so his owne haire became his own traitor, and discouered him to the enemy, like Ziba that betrayed Mephibosheth, 2. *Sam.* 16.

All such as refused to drawe their knowledge from the fountaine, they are reproued in that generall checke, This people take counsell of their stocke, and their staffe teacheth them.

Saul was neuer forsaken so long as hee counselled with God; but when hee chose a witch for his Schoolemistris, God reiected him, and he became his owne executioner: he

that

that should haue slaine his aduersaries, slew himselfe, and wimstreth greater cause of triumph to his enemies.

Teach me to &c. Dauid comming to bee taught first acknowledgeth his ignorance; and therefore prayeth God the Authour of all knowledge, to giue him knowledge.

In the first Chapter of the second Booke of Chronicles, we find Salomon the son asking of God wisedome: and heere we find Dauid the father asking of God wisedome also.

A good father chalkes the way first, and as gratious a sonne that well might seeme to descend from so good a father, followes the same path after, both walking toward God, a father to them both, both of one affection doe aske one and the same thing, viz. wisedome, but respecting a diuers end; the one, to the end he might the better gouerne his people; the other, to be able thereby, to number his daies.

And thus much shall briefly suffice for the clearing of the first note, which teacheth you, if you will learne of Dauid, to pray vnto god for knowledge; desire him to direct you, and teach you: as to teach you all things, so principally this: pray him to learne you to number your daies.

This

This lesson well learned, will bring you to the knowledge of all your other dueties, It followeth:

To number: It is ascribed vnto God by Daniel, chap. 5. That God alone numbereth, weigheth, and diuideth; he measureth times and seasons, dayes and yeeres: and he that is the Numberer, will teach vs to number, if we will offer our selues to be taught by him.

No lesson is more necessarie for these times, considering how sinne hath spread it selfe, like a leprousie ouer all flesh; and iniquitie hath gotten the vpper hand. And more than this, the vialls of Gods wrath are powred out already vpon vs, to consume vs, as we are all eie witnesses this day. All had bin preuented if we had beene carefull to get vnto our selues this one cõfortatiue, more worth than all the Balme in Gilead, to haue knowledge to number our dayes.

From the first wordes of this Psalme to this present text now handled, the Prophet recapitulateth, and recounteth the shortnesse and miseries of this life. And in the 10. *verse*, he makes vp a Calender as it were of mans age, in that he saith, The life of man is three score and yeeres tenne, and though men be so strong that they come to foure score yeeres,

yet

yet is their time then but labor & sorrow, *Ps.* 90. so soone passeth it away, and we are gone.

The note raised hence must bee this, the shortnes of time ought to make vs more circumspect: and certainly, if men did in a carefull conscience survey the short scantling of our yeares and crosses incident to the same, they would not runne so wilfully to the vomite of sinne as they do, and so seale vp their owne condemnation.

The want of this consideration blindfolds the sinfull soules of men, and casts them headlong into a thousand inconveniences.

If Lot, *Genes.* 19. had numbred his owne dayes, as he liued to see the Sodomites daies both numbered and determined, when fire from heauen consumed them, he had not proceeded to committe incest so soone after with his owne daughters.

Righteous Noah, *Genesis* 9. forgate his righteousnesse, and being drunck, lay vncouered in his Tent, his owne sonnes being ashamed, that their father had cast off shame.

He could preach to the olde world, That their dayes should be an hundred and twentie yeers, and then should the flood come, but hee forgate to number his owne daies, and therefore a second inundation prevailed a-

gainst

ainſt him; hee became ouer-flowed with
oine, as the old world with water.

If Nabucadnezzer, *Dan.* 4. had numbred
is time, when he numbred his towers, and
iches, and honor, he had not ſo ſone loſt his
onor, nor haue bene ſent out to dwell with
eaſts in the field, where he was compelled
o eate graſſe like an ore, becauſe hee liued
ike an aſſe, till his haires were growne
ike Egles feathers, & his nailes like birds
lawes.

Belſhazzer, *Dan.* 5. carowſing wine among
is nobles, thought of nothing leſſe, than
he numbering of his daies although euen
hen the moment of time was come, when
hee ſhould reſigne vp, both life and king-
ome.

Not to ſtand vpon particulars: if the great
ich man in the Goſpell, *Lu.* 12. 19. 20. had
ene as carefull to number his dayes, as he
as cumbered with deuiſing how to take
owne his olde barnes and build vp newe,
hinking to ſtore vp for many yeares, that
oice of terrour had not ſounded from the
numberer of times, Thou fole, this night
ill they take thy ſoule from thee: hee dreа-
ued of many yeares behinde, but becauſe hee
eckoned without his hoſt, (for hee neuer

schooled himselfe where Dauid learned his rithmetike,) therefore he deceiued himself and that day proued to be the last of his life.

Such is, and euer hath bene the course of carnall men, that do fix their eies vpon the present time only, and do think that the same shall neuer be altered.

This security was far from Iob, when he saith, all the time of my pilgrimage will I wait, till my changing come, *Iob.* 14. 14. and if he made it his occupation euery day; from time to time, hee waited for his changing. Iob hath left few his like behind him, few such numberers of time recorded. Iob and Dauid both do teach vs to number our daies as they did their daies.

Satan casts so many golden baits in our way, that we cleane forget our time, as Cornutus forgat his name.

We are so busied like Nabal 1. *Sam.* 25. 10. about white earth, and red earth, in raping and scraping transitory trash, and so deuoted to fleshly pleasures, and deceitfull vanities of this life, that we haue no leasure at all to thinke on death, and so we choppe into the earth afore wee bee aware, like a man walking vpon a greene field couered with snow, and not seeing the way, runneth on, and so vainely

finely falles into a pit.

Herodotus writeth of Sesostris a king of the Egiptians, that he was caried in a chariot drawne with four kings, whome he before had conquered, one of the foure casting his eies behynde him, loked often vppon the wheles of the chariot, and was at length demanded by Sesostris what he meant to loke vpon so often: saith he, I se that those things which were hiest in the wheele, become presently lowest, & the lowest eftsones become highest, *cogitorde mutatione fortunæ*, & thinke vpon the inconstancy of things. Sesostris hereby vpon aduising himselfe, mared more pride, and deliuered the sayd kings. This story noteth mans mortality.

Teach vs to number our dayes. Dauid takes not of yeares, or moneths, or weeks, but of daies, noting the shortnesse of our life by the word Dayes.

And the same phrase is vsed of all the holy men, vpon the like occasion: Iacob, *Gen.* 47. vnto Pharaoh: that fewe and euill were the dayes of his pilgrimage; speaking of the same: to note the shortnesse of life, he names not yeares, but dayes; and speaking of the cares and troubles of life, he calles it a pilgrimage.

Iob in like manner numbering his dai
my dayes, saith hee, are more swift than
post: *Iob* 9. 25. and in the 26. *verse*, they
swifter than shippes.

Our Sauiour in teaching vs to pray, bi
vs pray thus: giue vs this dayes our da
bread *Mat.* 6. 11.

As if we should reckon the continuance
our life no longer than a day. And again
God calling vpon sinners, saith, To day
you will heare his voice: *Psal.* 95. 7. a
consisteth but of a morning, an euening, n
a noone: some are taken away in the m
ning of their life, *Psal.* 55. 18. many fele n
the heate of the day, and he that drawes o
the line of his life vnto the euening, liues b
all the day.

Peter compares the life of man, to the fl
wer of the grasse, whose glory endureth b
for a day, it is greene in the morning, a
withered ere night, 1. *Pet* 1. 24.

All that is within and without vs, are
many remembrances of death: all things c
vnto vs, that we must hence, as Christ cr
I am not of this world, *Iohn.* 8. 23. and *Io*
17. 14.

The Sunne rysing in the East, and falli
in the west, and all in one day, shewes our
fi

ng, and falling, our comming in, and going
oꝛth of this woꝛld.

The apparell wearing vppon our backes,
he meate diſgeſted and egeſted, and retur-
ing to putrefaction, the graues ſhꝛowding
o many coꝛpſes vnder our fæte: to be ſhoꝛt,
Time the mother of all things, and the chan-
eable ſtate of times, euen winter and ſum-
ner, colde, and heate, ſæde time, and harueſt,
ll doe crie vnto vs, that we ſhall weare and
ye, and coꝛrupt, as they who were liuing
re now dead, and lye in the duſt.

Firſt wee ware drie, then olde, then colde,
hen ſick, then dead, ſo is earth turned into
arth.

We are not skilful numberers of our daies
ike Dauid til we haue learned to recount the
angers and caſualties, and vncertainties of
ur coꝛruptible condition.

A ſpider being able to choake vs and a
aire to ſtifle vs, and a tile falling vppon our
eads to extinguiſh vs, and that in a moment
f time, when we leaſt expect ſo ſodaine ca-
amities, we reade of Anacreon, that he died
n eating of an egge.

Fabian a ſenatoꝛ was choked with an haire,
Pope Hadrian with a flye. If Iacob counted
is time but ſhoꝛt, hauing already liued an

hundred and thirty yeares, what reckoning may wee make of our time, which is far shorter?

In the time afore the flood, the age of man was great: Adam lived 930. yeares, *Gen.* Noah 950. Methuselah 969. almost 1000 yeares. *Gen.* 5. 29.

But after the flood in Terahs daies, who was father to Abraham, the age of man was a great deale shortned, from 900. it was brought downe to 200. and under.

Terah lived 205. *Gen.* 11. 32. Abraham his sonne not so long, 175. Moses 120. Iosua. 110.

In the Prophet Dauid his time, it was scanted yet shorter by much halfe in halfe. He counted the yeares of men to be threescore and ten. *Psal.* 90. All hath this vse, it teacheth vs to looke backe into our lives, and to learne to redeeme the time, by a timely repentance.

To draw to a conclusion, life it selfe is but an harbinger of death, and we liue to die. God that numbered the haires of our head hath numbered our yeares also, and we shall not passe them, whether in middle age, or in old age, or in infancy, when, and where, and how, we know not; for the issues of death are in the hands of God.

When

When our end and finall dissolution shall
ome, is therefore concealed from vs, because
e should alwaies bee prepared, and thinke
ery moment vppon death, the end of all
esh.

s a bird guideth her flight with her traine,
the life of man is best directed by a conti-
nall recourse vnto his end. Now the Lord
life and death, in whose hands is the breth
euery liuing thing, so direct vs by thy holy
irit of grace, that wee may learne to num-
er our dates: y we may runne out this short
ce of our sinfull pilgrimage, in godlinesse
d much patience, loking to Iesus, the au-
or and finisher of our faith, that when wee
all haue finished these dayes of sinne, we
ay be translated to a better life, in y king-
ome of glory which God hath purchased to
, in the bloudshedding of his beloued Son:
to whome with the Father and the holie
Ghost, be rendred all glory, maiestie,
power, and dominion, now, and
euer. Amen.

Peters Repentance.

So hee went out, and wept bitterly. *Ma* 26.75.



IN regard of the dissolutenesse the present age wherin we liu and generall iniquitye of the the worst and last times, wher the sins of men are multiplyed, being grow to the full, and vnrighteousnesse is increas vpon the earth, as was fore-told by our Sa uior Christ in the 24. of *Mathew* his Gospe for that we are all better acquainted wi sinne, than with the remedy for auoidan of sinne, which is repentance without whi we neither can haue peace of conscience, n yet the fauor of God, who is a father to non but the penitent, such as are truely humble vnder the burthen of their sins, and doe cart a purpose of amendment.

I haue indeauoured at this time, to lay b fore your eyes the true portraiture, and t liuely Anatomy of a repentant sinner in th example of S. Peter; you shall behold hi chalking out the waye that leadeth to r pentance, whose fore-steppes you must fo

lo

lowe, stoke by stoke, and steppe by steppe, if you will come where he is, where is perfect peace and ioy, such ioy as shall not be taken from vs, greater ioy and glorie than Peter had on mount Tabor, where Christ was transfigured. *Luke.9.*

Peter wept here for a time, and that but a short time, in respect of eternity; but there he reioyceth continually, without ceasing; his ioy hath no term, nor limitation of time. So is it verified which was spoken by our Saviour Christ. *Mat.5.* Happy are ye that mourne, for ye shall reioyce.

Peters mourning is turned to mirth, his sadnes to solace, his paine to pleasure, his repentance to reioycing, for Christ hath wiped away all teares from his eyes, because with him the first things are past already: & now he is crowned with glory like the Angels.

And this he hath now in heauen, because God loued him walking a good disciple here on earth; shewing himselfe to be in deede what he was in name, viz. Simon an obedient hearer.

He is also called Peter, viz. confident and strong in faith, like a rocke inuincible.

And in this place we finde him penitent, his obedience is testified in the history of his

life.

life, for at Christs commandement hée forsoke his calling, and became his disciple: his strength of faith our Sauior himself proueth, where hée saith vpon his confessing of him; Thou art Peter, and vpon this Rocke will I build my congregation. *Mat.* 16.

He was penitent; the wordes now read vnto you do proue the same: for after he had sinned, he went out and wept bitterly.

O that euery Christian man were thus qualified like Peter! these three graces, Repentance, Faith, and Obedience, are better welcome to God, than the three Presents giuen by the wisemen vnto Christ, *Mat.* 2. 11. golde, frankinsence, and mirrhe, are not so precious.

But before I proceede to the embowelling of these wordes now read vnto you, I must first acquaint you with the substance of that which went afore my Text, being the occasion of the wordes now to be handled. When Christ was about his passion, and euen now was ready to bée offered vp vnto his father, for the sealing vp of our redemption, being vnder the hands of the ciuill Magistrate, to be either condemned, or acquitted, the Text saith, Peter stode a farre off, to see the end, as the 58. verse witnesseth, there we reade that he

he came into the hie priests Hall, and there sate downe with the seruants, to see what would become of Iesus.

And while he sate there, the history notes, that a maide came vnto him, and challenged him to be one of Iesus Disciples; Thou also wast (saith she) with Iesus of Galile; Reade the 69 verse, and so forwards; but he denied, and said, I wot not what thou saiest: the second maid came, & charged him in like manner, and then he swore he knew not Iesus. Being the third time charged by the standers by, he began to curse and sweare, how knew not the man: such is our corruption, and Satans policie in tempting vs, when we fall once, we fall againe and againe; like Peter, who hauing denied Christ once, made no bones of it, to denye him the second and third time.

Marke the degrees of Peters sinne: first he denyed him simply without any othe, as one not greatly regarding what the Maide saide vnto him, I wot not what thou sayest: But the second time he rapt out an oath, he knew not the man; and the third time he proceeded to curse and sweare.

Shame & the world not serue, and therefore he cursed himselfe too. He was become so cun-

cunning and so prompt a swearer, as if he had made an occupation of it all his life before.

So soone as he had learned to lye, hee had learned to sweare, for lying & swearing are partners, like a theefe and a receiuer; inseparable companions; and as I may saye sworne brethen, that alwaies iumpe together in a sinnefull society.

And hauing learned to lie and sweare, he had learned at once to curse too: Cursing came in like a first course, to make vppe the messe, when the Table was full already.

We neuer reade of Peters swearing and where else: yet heere vppon a sodaine, othes and curses shewed themselues, sooner than Cham spyed Noahs nakednes. *Gen.* 9. 22.

The watchword which the Moabites vse in the chase of their enemies was this; now Moab to the spoile: and Sathans watchword to the sinnes that preyed vppon Peter in this place, was this: Now lyes and othes, and curses to the spoyle; and there made such a spoyle of Peter, that like a man in a traunce or distracted of his wits, he wist not what he did, nor once remembred himselfe, no more than Nabucad-nezzar remembred his dreame. *Dan.* 2. 5. or for his intent. *Gen.* 9. 35. so

what

what we are, being left to our selues, Peter euen now confidently saide, that hee would lay downe his life for his Master: yet hee that would seeme to be the strongest, shewed himselfe to be the weakest, and he first denyed his master.

This was Peters fall: but we are to speak of Peters rising, and of Peters repentaunce; for so soon as he was wakened with the allarume of a sely Cocke, he beganne to remember his sin, and to weigh the greatnes of it: for so Mark recordeth of him: and Peter saith, he remembreth the wordes of Jesus, and weighing that with him selfe, hee went out and wept: Our Text saieth, Hee went out and wept bitterly.

So he went out. This Text affordes three speciall notes, being three degrees of Peters repentance, viz. Remembrance of sinne, Remorce of sinne, harty inward sorrow for sin, sending forth outward significations, euen streames of teares. Thus hauing found out the Mine, let vs now dig for the Treasure.

So he went, &c. This word So doth send vs to the first wordes of this verse: for the word dooth in nature imply a necessary coherence or connexion of the wordes of my Text, with that which went immediatly be-

fore in the same verse. The first woords of this verse are: And Peter remembring, &c.

The Cocke by crowing, did put Peter in remembraunce, for before he neuer thought vpon his sin. He was careleſſe till the Cocke warned him: therby we learne, that the first ſteppe to repentance, is the remembraunce of sin: and therfore the Prophet Dauid saith, My sins are euer before me, *Psa.* 51.3.

As if he had kept a Regiſter, or a memorial booke to looke vpon, that the cleare view of his sins might woorke a deteſtation therof, and so send him ouer vnto God for remiſſio, as the Iſraelites fled to the braſen Serpent, when they were ſtinged with ſcorpions, *Nu.* 21.9.

And leſt any of his sins ſhould ſcape him, the same Prophet deſireth the Lord to purge him from his ſecret sinnes.

Nothing holdes a man ſo long in sinne, as the want of due conſideration.

The very remembraunce of sin in a carefull remorſe, is of force enough to batter the very heart of a chriſtian man that carries any feeling, and is not altogether obdurate, and hard hearted, like Pharaoh, one that cannot repent.

For I ſpeake not of them that are eſtran-

ged

ed from God, and are giuen ouer to a re-
probate sence, despising the Lord in the stub-
bornnesse of their corrupt natures, knock he
neuer so oft at the doores of their consciences.
Such, if at any time they shall remember
their sinnes, are nothing humbled to repen-
ance, like Peter, who went out and wept,
ut they grow malecontent and desperate,
ke Iudas, *Mat.* 27.5. who hauing bethought
imselfe, how traiterously he had dealt with
is Maister, went out and hanged himselfe.
See the differences of effects of consider-
ion in the good, and in the wicked, the re-
membraunce of sinne worketh a biting re-
morce, and a great greeuing sorrow in both
ods and badde, but it breeds a godly sorrow
the one, and a desperate sorrow in the
ther, such a sorrow as in the godly pricketh
em forward to repentance; such a sorrow
the wicked, as driueth them to despaire,
ke Achitophel and Cain.
Remembraance of sinne to the wicked, is
e hideous hand-writing vpon the wal that
oue Belshazer into a dompe, *Dan.* 5. This
nsideration is the very keye that openeth
e doors to the closet of our hearts, where all
r Bookes of accounts doe lie. It is the ve-
loking-glasse, or rather, the eie of the
soule

soule, whereby she seeth herselfe, and looketh into her whole estate.

In *Deut.* 9 7. Moses chargeth the people to remember their sinne; and there he putteth them in remembraunce, how oft they provoked the Lord, by that meanes calling them to repentance.

He went out, &c. Now commeth in another steppe of Peters repentaunce. 1. he first weighed his sinne, as Marke noteth, and the meditation thereof, being now throughwakened from his former drowsinesse, and slumber of sinne. Yee went out; where note the effectuall operation of Gods spirit in the children of God. After wee haue sinned, presently the grace of God calleth vs home againe, and suffereth vs not to rest like the Doue, that being sent out from Noah, *Genes.* 8. found no rest for the soale of her foote, till shee returned to the Arke: nor can Peter now finde any rest till hee had found Christ by repentaunce, whome hee had lost by denial.

Peters sinne was great: it was no smal baite that Satan laide in his way, for what greater aduantage could Satan almost haue wished than this, vnlesse he had driuen him to dispaire vtterly he had preuailed in the

lso, had not the neuer-failing hand of Gods
ercy staied him vp after his fal, for his own
ozy, and to the vnspeakeable comfort of
e godly, who though they fal, can neuer fall
way: for the promise of God standeth sure,
nd hath this seale: Deus nouit qui sunt sui,
od knoweth who are his.

And our Sauiour Christ saith; of those
home thou hast giuen me, I haue not lost
ne, sane that sonne of perdition. *Iob.* 17.12.

Peter went out, &c.] Being ashamed to
ay any longer in the place, where hee had so
rofully sinned in denying his Maister, and
y that in regard of the company, hee could
ot so well aduise himselfe of the greatnes of
is sin, by sounding the very bottome of his
nscience by a due examination, he left the
mpany, and went out.

He went out, &c. As Isaac went out into
e fields to pray, so Peter went out to medi-
te and consider what he had done. *Gen.* 24.
3. The faithfull soule when it is desirous
enter into any holy consultation, or confe-
nce, couets to bee alone, like Christ in the
sart, sequestred from the society of men.
en. 4. Iacob being alone wrastled with
e Angell, and preuailed for a blessing.
en. 32.24. Ionah went out of the Citie Ni-

nitie to mourne. *Ionah.* 4. 5.

Moses was bid to put off his shoes, wh
he prested neare the flaming bush. *Exod.* 3.
so we must put off our shoes of carnality, a
go out from our selues, as it were casting
our olde affections, as the Adder casteth h
slough; if we will treade vpon holy groun
and presse to come where God is.

Peter, so long as he staied in the high prie
hall, among the enemies of Christ, he beca
as one of them, and had quite forgotten, th
ere Christ was his maister, or he his schol
and therfore he denyed him whom he shou
haue confessed: but being diuided from th
wicked ones, he deeply weighed within hi
selfe the guilt, and greatnes of his sinne,
if he should haue reasoned in this or the li
sort with himselfe.

Oh what haue I done, miserable man th
I am, how dangerously haue I fallen in t
nying the Lord of life, my Lord!

I a rebellious sinner to deny him that
ned me and by his death redeemed me. A
was I so wicked as hauing denied him on
I must proceed to deny him thrise togeth
and that with oaths & curses, and banning
Hath my protestation and confident belou
come to this issue? haue I shewed my se

so cowardly, and such an impotent weak-
ing, that I could not remaine constant till
he morrow?

This last day I protested, if all the world
were offended, yet I would not be offended:
yea, I was ready to lay downe my life for
Christ my Lord; and yet lo, before the cocke
crew twise, I had denyed him thrice times.
Mat. 26. 33.

O periured wretch that I am! how have
I transgressed? what a shipwracke have I
made of my faith, by denying him that dyed
for me? I that thought my faith strong e-
nough to encounter with the whole world,
most shamefully suffered a maide, a woman,
and the weaker vessell to discountenance
me.

Is this, not to be offended? is this, to giue
my life for my master? nay, is not this to for-
take him quite, and to ioyne with the wicked
Iewes, to condemne and crucifie him?

For what could I haue done more hainou
sly against him, vnlesse I had ioyned with
the wicked to take his life from him? Iudas
did but betray him, and sell him for money,
and I haue volantarily denyed him, without
hire, and without money.

The world hereafter, and all posterities

shall take knowledge of my sinne. My name deserues to go with a brand vpon it, like the name of Ieroboam; my name cannot once be mentioned, but my sinne must likewise be remembred.

Ieroboam goes with his traine, Ieroboam that made Israel to sinne: and Peter deserues to haue his traine too, Peter that denyed his maister. In this or the like manner, Peter at his going out, reasoned with himselfe, and surely nothing is so mighty in operation, nothing so forcible, as the benefit of consideration, the carefull weighing of our sins, it is the very stone that must sincke into Goliahs temples, it is the spirituall hammer breaking the stony hardnes of our hearts. And Satan should neuer be able to detain so many sinfull soules in the slauery of sinne, if they did but examine, and consider of their sinnes.

For this examination, this going out with Peter to parlee with our sins, where it hath his effectuall working, there it sifteth euery corner of the conscience: it lights a candle in our vnderstanding, and makes a search, and as it were a quest of inquiry, through the sinfull places thereof: it searches and sweeps euery soule corner, like the woman that had

lo

ll the groat : *Luke.* 15.8 And when they
re all ſummoned, and do make their appa-
ance at the barre of conſideration, they are
ll arraigned, and condemned, and executed,
nd our ſoules quite rid and purged of them,
ke a priſon at the gaole deliuery. This ex-
mination layeth open, as it were by way of
idence, all the loſſes, and harmes done by
n: as the loſing of the grace of God, which
nce was giuen vs, and all things accom-
anying grace, as the vertues, and giftes of
e holy Ghoſt, wherewith the ſoule was
anctified.

Secondly, the loſſe of Gods fauour, and
is fatherly protection : thirdly, the loſſe of
e reward of all our good workes : fourthly,
e loſſe of the peace of conſcience : fiftly,
e make our ſelues guilty of eternall con-
emnation, and ſo conſequently do binde our
lues to all thoſe incombrances, wherto the
probates are ſubiect, as to be inheritour of
ll fire, and to be in the power of the diuel
nd his Angells.

These are the loſſes and inconueniences,
hich we draw vpon our heads in euery ſin
at we commit, and haue we not need then
goe out with Peter after euery ſinne that
e commit, weighing the greatneſſe there-

of, as he did, and neuer rest, like the restles
Doue, till we flie to God, as the Doue to the
Arke, by an vnfained repentance.

This made Peter grount, and this was his
consideration, and the same must be ours to
if we will haue rest to our soules, or peace
our consciences.

He went out, &c.] The place from whence
he went, was the high priests hall, the place
of iudgement, where Christ was arraigned
where the scribes and people were gathered
together against Christ, none but wicked
men assembled in that place: and here was
no place for Peter.

Therefore he went out:] God men must
not company with the wicked at any time,
and if they happen to light in their societie
like Dauid among the Philistins, they ought
then to make speede to goe out from them ac-
cording to the counsell of Salomon, turne
way from the wicked man, *Prou.* 15. The
Lord will haue the righteous to go out from
the wicked, as Lot went out of Sodom to
dwell in Zoar.

Peter sate in denying his master, but not
being brought to the knowledge of his sin
he bestirred himselfe and went out: when we
are most secure, and at greatest ease, resting
on

ur ſelues as it were in the chaire of ſecurity
nd drowſines, then is Satan moſt vigilant
nd watchfull to ſnare vs.

As when Iobs children were feaſting, and
ought leaſt of any daunger towards them-
lues, the diuell ſpyed his opportunity to de-
roy them, by throwing the houſe vpon their
eads. *Iob.* 1. 19.

When Belſhazer was ſitting at the table,
rowſing wine among his nobles in veſſels
f ſiluer and veſſells of gold, then were the
oeous fingers vppon the wall ready to pen
is tragicall end, and the ruine of his king-
ome. *Dan.* 5.

Lot had no ſooner be taken himſelfe to eaſe
n Zoar, but Satan prevailed againſt him,
cauſe him to commit inceſt with his two
aughters. *Gen.* 19. 33. he tempted Noah
e preacher of righteouſneſſe, after he had
anted himſelfe a vine-yard, to take ſo deepe
aſte of the grape, that he became dronke;
became ouer-flowed with wine, as the old
orld with water, *Gen.* 9. 21. and this was
worſe deluge than the firſt.

He that preached to others but a little be-
re, could not preach to himſelfe a leſſon of
riety, but lay vncouered in his Tent, and
as a rebuke to his own children. If theſe

mighty ones haue bin ouerthrowen, how shal the weaklings stand? No marualle if ỹ low shrubs be roted out and supplanted, since the tall Cedars in Lybanon are throwen ddwn.

This security was farre from Iob, who al be shewed himselfe in other things to be pa tient, shewed himselfe in this to bee vigilan in that he saith, I feared all my waies. Peter had watched Satan, as Satan wat ched him, he had not bin snared: but when h sate, Satan saw he was careles, and there fore the more subiect to be tempted, and to b ouercome.

We reade in Plinie of the Cranes, tha whē they flocke together to feed, one of the vseth to feede a far off, and that Crane so si gled from the rest, stil as he feeds looks roun about him, and obserues if any daunger b towards them, if he spie any body drawin nigh, then he giueth warning to the rest, an so they saue themselues: shall this policy re in vnreasonable birds, and shall it not b found in man? If when Peter his body ha taken it rest, his soule had wakened, and ob serued, Satan casting a net about him, to in tangle him, he had deceiued the deceiuer, bu while he sate, his enemy walked round abou him, and circumuented him so, as he had n

powe

power to escape.

Peter sate when hee fell, like a man in a slumber that falls beside his chaire, but now he standeth vp, like a man newly wakened out of a dreame, and he goeth out. The godly are euer (for the most part) noted, either going, walking, or running. Dauid, *Psalme* 119.33. desired the Lord to teach him to goe the path of his commandements. And hauing learned to goe, he had also learned to ronne the way of his commandements; I will run the way of thy commandements. *Psa.* 119.32. One comes running to Christ, *Luk.* 10. desirous to know what he must do to obtaine eternall life, he thought hee could not runne fast enough, being in the way to eternal life, *Mark.* 10.17.

Zacheus ranne to meete Christ, *Luke.* 19.4. A certaine blinde man in running to Christ, threw away his cloake, to the end hee might runne the faster.

And Peter held his station no longer, but bestirred himselfe, and made haste to go out, when he felt the liuely soule-stirring motion of Gods spirite calling him to repentance.

Samuel could not sleepe when the Lord called, 1. *Sam.* 3. nor Peter sit any longer, when the spirite of God called vppon him by the crow-

crowing of a Cocke. Let vs learne of Peter to yelde to the working of Gods spirit, now the Cocke croweth, and as many as are watchfull, may heare it. Now then let vs prepare our selues to repent like Peter.

And hee wept bitterly. Here is the third degree or steppe of his repentance testified by his teares.

Plinie writes, that the teares of the vine do cure the leprousie of the skin: So the teares of the faithfull, grafted into the true vine Christ Iesus, do cure the leprousie of sinne.

August. saieth, When the Eagle waxeth old, she plungeth her wings into a fountaine of cleare water, and so renewes her strength; so we must wash and bathe this whole body of sinne, so shall we become lusty and young as an Eagle.

S. Cyril vpon this weeping of Peter saith, *Locum flendo recipit, quem negando perdidit.* He found that in weeping, which he lost by denying: And though he denyed him, saith Nazianzene, God is more merciful then man can be sinfull, if man will be sorrowfull. As Elisha threw salt into the waters, 2. *Kin.* 2. to make them sauory and sweet: so must we season our prayes with salt teares, to make them sauory vnto God.

Great

Great cause had Peter to weepe, consider-
ing the greatnes of his sinne: for if Anna
1. Sam. 1. 7. had cause to weepe for her bar-
rennesse, much more cause had Peter for his
barrennes of faith.

If Rachel, *Jerem. 31. 15.* wept for her chil-
dren, because they were not, much more
cause had Peter to weepe for his graces, be-
cause they were not.

If Agar wept, being turned out of her ma-
sters house, should not Peter mourne much
rather for turning himselfe out of his Mai-
sters house, and denying his maker?

If Thamar wept, being deflowred of her
virginity, hath not Peter cause to weepe, for
being depriued of his faith and constancy?

If the virgine Mary wept for the death of
her Son, as if her soule had bin pierced thor-
row with a sword, hath not Peter cause to
weepe for denying him that dyed for him?

Many causes we see may procure teares,
but sure, to deny Christ, as Peter did, is a
cause that should euen dissolue all eyes into
teares.

If the eye be drie at any time, it ought in
no case to be drie when we should weepe for
sinne.

No teares are lost, that fall from the eyes

of

of godly men, for God catcheth them before they can fall to the ground, and he treasureth them vp in his bottle. *Psa.* 56.8.

If you will direct this watery humour to his due course, and driue this flood of affection to the right channell, we must weepe for our sins like Peter.

Such weeping is both the salue and smart of sinne, curing that which it chastneth with true remorce, and preuenting need of new care, with detestation of the disease.

Teares tie the tongues of all accusers, and soften the rigour of the seuerest Iudge: when they are most pittifull, they are most powerfull; and when they are most forsaken, they are most victorious; full of strength, like to Samsons hairy lockes, *Iudg.* 16. euen to foyle whole armies.

This heauenly dew of deuotion neuer falleth, but the sunne of righteousnes draweth it vp, & vppon whose face soeuer it drops, it makes the same most amiable and glorious, like the face of Moses, *Exod.* 34.35. when he came downe from the Mount.

Most sweetely was it vttered by a diuine of sweetest vttrance, that repentant eyes are the cellars of Angels, & penitent teares their sweetest wines, which the sauour of life perfumeth,

meth, the taſte of grace ſweetneth, and the
reſt colours of returning innocency high-
y beautifieth.

O that our hearts were ſuch a limbecke,
uermore diſtilling ſo pure a quinteſſence,
rawen out from the weedes of our offences,
y the fier of true contrition! Heauen would
ourne at the abſence of ſo precious a wa-
er, and earth lament the loſſe of ſo fruitfull
howres.

Sure, till death cloſe vp the fountaines,
hey ſhall neuer faile running: and then ſhall
ur ſoules be ferried in them to the hauen of
ife, that as by them we were firſt tranſpor-
ed from ſinne to grace, ſo in them wee may
e wafted from Grace to Glory.

And thus haue I deliuered vnto you, the
hree degrees of Peters repentance, which
ep wee muſt all pace, if wee will treade the
way that leadeth to eternall life.

And now, if I might bee ſo priuiledged,
hat I might receiue what I would at gods
ands, like Salomon, 2. *Chron.* 1. 7. I would
treate no more but this of him, that hee
ould direct euery one of vs to keepe theſe
eps, which his apoſtle S. Peter hath troden
t afore vs.

There is none of vs but hath offended
with

with Peter, we haue denyed Christ as he di
though not in the same maner, yet sure in
great a measure: and had we liued to hau
seene Christ in the flesh, and had been in li
sort vrged, as Peter was, we would not ha
sticked to haue likewise offended.

But how many are among vs, that thou
they confesse Christ in name, doe not den
him in deedes and workes? We professe t
name of christians, but liue like infidels, d
uing a shew of godlinesse, but denying t
power of it. We haue nothing from Christ
anity, but the name like Labans Idols, th
were called gods, and yet were but blocke

What fruit hath the word wrought in vs
what amendment of life? what reformatio
Euery man sound himselfe and descend int
his owne conscience, he shall find himsel
now nothing better than he was many sco
yéres agoe; as prowd now as euer, as cou
tous now as euer, as vaine euery way na
as euer, as vnapt to serue God now as eue
and what else is this than to deny Christ?

Although Christ is preached vnto vs
uery Sabbath, and we all in good measu
acquainted with the wil of God opened vn
vs in his word, yet who cares to walke wo
thy of his knowledge, and to practise in a h
li

ie obedience that which wee know; and is not this to deny Christ?

We heare how straitly God commands vs to keepe his Sabbath, and yet wee wilfully violate the same: if we doe present our selues in the beginning of the Sabbath, to offer vnto God the morning sacrifice, we wil not come in the afternoone, to giue him the euening incense: but wee reserue the better part of the day to our selues, and doe bestow it vppon our lustes: and is not this to deny Christ?

Peter, after he had weighed the greatnes of his sin, was so offended with himselfe, that hee had almost drowned himselfe in his own teares. Since wee haue sinned with Peter, let vs repent with Peter, who after this did sinne no more. The same Peter after this, toke penance of himselfe, for his denyal, and courageously gaue vp his life for the testimonie of Iesus Christ.

Let euery one of vs then goe forth with Peter, and weepe before the Lord, like Ezechiah, that he may forgiue vs our misdeeds. If wee had as many eyes in our heads, as there be grasse-pils vpon the ground, yet wee ought to weepe them all out for our sinnes.

If euer there were a time for teares, then

this

this is the time, wherein eie-streams ought to bee most behouefull: for this is the time of our visitation: this is a time that should be deuoted wholy to mourning meditations like the captiue Israelites vppon Babilon banckes.

Were Ieremy now aliue, and saw the iniquitie of these times, and the vials of Gods wrath already powred out vppon this land and the inhabitants thereof for the sin therein committed, hee would againe renue his tragicall ditty in the 9. of his Prophecie; O that my head were a Well of water, and mine eyes a fountaine of teares, that I might weepe daye and night for the slaine of the daughter of my people!

The scarcity and straightnes wherewith we yet are, and of long time haue bene afflicted, should force vs to take vp a lamentation and to howle out with those husbandmen in Ioels time, for the wheat and for the barley because the fields are wasted, and the harueste is perished.

Our Ephah is become small, but the shekell great, and God hath vtterly broken the staffe of our bread, as saith Ezechiel, and hee we not need to weep bitterly with Peter and with Dauid to water our couch with teares

Yet notwithstanding all this; where is that humiliation that is required? who yet returneth to the Lord? Nay, we seeme to be hardned in our sins, and we haue made our harts like the Adamant, that the impression of Gods graces cannot enter.

Resembling herein wicked Pharaoh, and those senceleſſe Egiptians, who were so frozen in the dregges of their sinnes, and their harts so stony, that the ten plagues powred vpon them, did no whit humble them, nor make them to relent.

The like remoreleſſe obduration we read in *Amos.* 4. Where the Lord checketh the people for their rebellious obstinacy, in not reforming themselues according to his righteous iudgements.

I haue giuen you cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet you haue not returned vnto me, saith the Lord.

I haue also withholden the raine from you when there were yet three moneths to the harueſt, and yet you haue not returned vnto me.

I haue smitten your fields with blasting, and mildew, your great gardens and vineyards, and I haue sent the pestilence among

you to deuoure you, and still concludeth ev
ry plague with this bitter complaint; a
yet you haue not returned vnto me, saith t
Lord.

There are none of the aforesayd plague
but haue bin inflicted vppon vs, yet we she
no reformation.

It is not long since God strucke vs wi
the rod of pestilence, being a generall plag
that spread it selfe ouer all the land, and
most ouer euery particular congregation,
did not that humble vs.

What heart can thinke of the sorrowes
that time without compunction? or what e
can looke backe to the ruines of those tim
without compassion? Was any sorrow si
that time, like the sorrowes then, when t
fattest and welthiest of vs were compeld
sæke our bread with sighs, and to giue o
plesant things for meat to refresh our soul

What a time of sorrow and perplexity w
it, to sée al our friends and neighbors, to sta
a farre off, disdaining to approach nére v
how the destroier bestirred himself in taki
away the strong man, the graues do yet wi
nes that showd so many corpses.

They who this day carried the dead b
dies to their graues, were themselues on
mo

morrow carried by others into their graues. The parents mourned for the death of their children, and the children mourned as fast for the death of their parents.

This was the time of our visitation, yet who now regardeth it? It is all now forgotten like a wonder that durst but nine daies. In that time God tooke from vs our markets and faires, the greatest stay of the commonwealth; and not for a Sabbath of weekes, but for many weeks, many Sabbaths, euen for a Jubile of Sabbaths.

During the time of that humiliation, euery one seemed to turne vnto the Lorde, and the Lord turned from his fierce wrath, and the plague ceased.

But all that is now gone from vs, like a dreame, and we haue since returned, like the dog to the vomit, and like the filthy Sow, to our old wallowing in the mire.

And therefore a second plague hath ouertaken vs, this plague of famine, being indeed so great, as the like hath not bin seene in the memorie of any man now liuing, or of our fathers afore vs.

This is a time, wherein that proclamation whereof we reade in Ioel, might well be published in our streetes.

Heare O Elders, and hearken O ye Ancients, whether any such thing hath beene in your dayes, or in the dayes of your Fathers tell your children these things, and let your children tel their children, and their children another generation, *Ioel* 1.2.

And we must yet looke for the continuance of this plagne; for till wee leaue our sinnes God will not leaue off to punish vs.

I doe not see any meane of reconcilement or pacification of this great wrath, but earnest mighty and strong crying vnto the Lord, and a generall forsaking of sinne. We must take a couenant of our selues, that wee will no more transgresse, as the people did in the time of Iosuah.

When Niniueh was but threatned, as in *Ionah*. 3. it spædily repented, the King himselfe and al the people believed God, and proclaimed a fast, and putte on sacke-cloth from the greatest to the least of them, and they cryed mightily vnto the Lord, and turned from the euill way, and from the wickednesse that was in their handes; and when they repented, God repented of the euill that he determined to do vnto them, and he did not.

Let vs humble our selues, like these Niniuites

Ninites, by turning to the Lord with fasting, weeping, and mourning: for the Lord is gracious, slowe to anger, and of great kindnes, and such a one as is sorry for our afflictions.

If we thus vnfainedly turne to the Lord, he will yet bee iealous ouer vs to spare vs, and to remoue these iudgements.

He will yet open the windowes of heauen, and in stæde of curses, powre vppon vs wise so many blessings, as he doubled to Job his goodes. In stæde of scarcitie we shall yet haue plenty, for the mouth of the Lord hath spoken it.

I will yet send you corne, and wine, and oyle, and you shall be satisfied: the pastures shall yet be græne, and the fieldes shall reioyce for the haruest, *Ioel*, 2. 23.

I will giue you the raine of righteousnes, I will cause to come downe for you the first and the latter raine, and the barnes shall bee full of wheate, and I will render vnto you the yeares that the cancker-worme hath eaten, and the yeares that the caterpiller hath deuoured, and we shall yet reioyce before the Lord, euery man vnder his owne vine, and vnder his owne figge tree.

Sic paucis lachrimis, gaudia magna dabit, for few short teares, he will giue vs infinite

ioyes: such ioyes as neither eye hath seen
nor eare hath heard, nor hath it entred in
the heart of man, what God hath prepared
for them that loue him. For the accomplish
ing of which ioyes, and finishing of the
dayes of sinne, O thou whom my soule
loueth! make haste like the Roe
vpon the mountaines.
Amen.

Christs last Supper.

The Lord Iesus, in the same night that he was
betrayed, tooke bread: and when he had gi
uen thanks, he brake it, & gaue it to his Dis
ciples, saying: Take, eate, this my body
which is giuen for you: do this as oft as ye
do it, in remembrance of me, 1. Cor. 11. 23.

ALl the volume of gods bo
doth most plentifully l
out the vnspeakeable l
of God towards vs, in c
ating vs in holinesse, p
tecting vs in security fr
millions of dangers, which else would s

w vs vp, in gouerning vs with the scepter
his word, in sanctifying vs with his com-
table spirite, in illuminating vs with his
nowledge: but most of all, for sauing vs,
hen we had lost our selues, being now re-
emed, not with siluer & golde, but with the
ath of his beloued son Christ Iesus, who
mbled himself to the death of the Crosse, &
stained all contumely, shame, reproch, yea,
e very paines of hell for our sakes, al for vs.
All being infallible testimonies of the su-
rabounding loue of God, in giuing vs his
onne to dye for vs, that so many as belee-
e on him should not perish, but haue euer-
sting life.

And this loue of God is made manifest
to vs by twoo speciall pledges or tokens:
at is, by the two sacraments, that of Bap-
me, and this of the Supper of the Lord:
th like Iohn Baptist, doe poynt at Christ;
e lambe of God, the slaine lambe from the
ginning, whom they that know not, abide
wrath. Both declare & shew forth Christ
ncified, and that we haue remission of our
nes in his blod onely.

Baptisme is that holy institutiō of Christ
the new testament, wherin we be washed
th water, in the name of the Father, the

Sonne, and the holy Ghost, to signifie th
we are receiued to grace, by the vertue
Christs death, that by his blood we are cle
sed from our sins, and are regenerate by t
spirite, and therein are bound to testifie
newnesse of life, after our new birth.

This Baptisme containeth three thing
The signe water, the ceremonie the sprin
ling of the water, and the things themsele
viz. the sprinkling of Christs blood, and
imputation of his righteousnes.

This other of the Supper of the Lord,
presenteth likewise Christ crucified, and
sureth vs, that by his death we are freely
ued from the malediction of the laiwe, a
ring our selues, that as our mouthes rece
the Bread and Wine, so our soules rece
Christ, and his righteousnes.

These sacraments are as conduits to c
meigh Gods graces vnto vs: the one is,
porge our soules from sinne: the other is
serue vs, after we bee purged. The first
wash and bathe our wounds therein: T
Bath made of Christ his owne blood,
second is, a most comfortable and rich g
ment to couer our soules after they be w
ed.

In the first, Christ hath substituted in
pl

lace, his spouse the Church to pronounce in
is name, remission of sinnes.

In the second, hee hath left himselfe; and
is own flesh, and bloud sacramentally, to be
precious seede to cherish her withall. I pur-
pose onely at this time to shew you the com-
fort and edification, that wee receiue by the
sacrament of the Lords Supper. For my text
doth lead me thereunto.

In the night that he was betrayed.] Here is
set down the very Institution of this Sacra-
ment, with circumstances thereunto belon-
ging.

The Lord Iesus: There is the author of it.
In the night: There is the time.
He tooke bread: There is the signe.
He gaue thanks: That is the first actiõ in the
Sacrament.
Hee brake it: There is the ceremonie.
Hee gaue it: There is the vse of it.
Saying: Take, eate, this is my body.
There is the fruit of it.
Do it in remembrance of me:
There is the charge of it.

When Christ died, the law ended, and the
Gospel reuiued: after his death circumcision
was abolished, and the Paschal lamb no more
vsed:

vsed: for that the law and ceremonies there of were now to haue an end. In stæde wher of, he instituted these two sacraments, Bap tisme for circumcision, and for the Paschal lambe, his last Supper; so called, for that it was instituted in the night that he was be trayed.

Much næde not be spoken concerning the Author of this institution; onely we are here called vppon for a most dutifull reuerence in the celebration thereof, since it is here noted by the Apostle to proceede immediatly from Christ.

If it had pleased God to haue vsed the ministery of an angell or of man, in the deliuering forth of this sacrament, wee had notwithstanding bæne prested to a carefull observation thereof.

But to the end he might stamp in this holy mistery, a greater impression of excellency, in regard of the singular comfort lapt vp in the same, therefore he hath conuayed it vnto vs immediatly from himselfe. It ought therfore to be more highly reckoned, euen for his sake that was the authour of it.

For if the word spoken by Angells was stedfast, and euery transgression receiued a iust recompence of reward, *Heb.* 2. 2. how

shall

shall we escape if we neglect so great salvation, which first was preached by the Lord himselfe, and was afterwards confirmed by them that heard him?

The people of Israel did not omit to observe the Passeouer throughout their generations, because Moses the seruant of God had so commanded them.

Much more carefull ought we to be in the retaining of this Sacrament, since not Moses, but Christ himselfe hath commanded vs to observe the same for euer, throughout our generations.

For this man is counted more worthy of glory than Moses, inasmuch as he is more excellent then the Angels, being the brightnesse of the glory, and the ingraued forme of his person, *Heb.* 1. 3. as we reade in the author to the Hebrewes.

In the night that he was betrayd: At his betraying he ordained this sacrament: comfort was reuealed vnto vs when christ was disconsolate. When he was in greatest heauines, he prepared for vs a solemne feast, euen a more sumptuous banquet than that of Ahasuerus, for who so eateth of this bread, shall liue for euer.

A better and more nourishing meate is

here

here presented vnto vs, than Sampson foun
in the dead Lyon. Iudas and the scribes wer
this night deuising how to betraye Christ
how to destroy him that should haue saue
them.

But Christ was deuising how to finish th
woorke of our redemption, and to fulfill hi
fathers will.

Iudas was deuising how to take away hi
masters life, but Christ was deuising how t
giue them life, who were dead in the life o
grace.

Iudas, as he was wont to carry the bag,
he thought to mend the bagge, *Ioh.* 12.6. a
Gehezi thought to enrich himselfe with N
amans gold, 2. *Kin.* 5.21.

He sold Christ in that night for money, bu
Christ bought vs with a better paye than si
uer or gold, for it cost him his heart blood: a
this amplifieth the greatnes of ỹ loue wher
with he loued vs.

In the night when hee was betrayed.] It
was a bitter night, and an heauy night vnto
Christ, as the history of his passion decla
reth, a night of sorrow, and anguish, a night
of perpleritie, and feare, a night wherein al
the sorrowes of death got hold vpon him.

What

What a night was it to se his owne disci-
les forsake him? how grieuously was he
troubled in Gethsemaneh? himselfe testified
his exceeding sorrow, when he sayd, my soule
is heauy vnto the death.

Loke the twenty first of Mathew, twise he
repeateth his passionate prayer: O let this
cup passe from me!

What a terror was it vnto him, to se his
owne Disciple Iudas come and betray him
with a kisse, a great multitude following him
with swords and staues to take him?

And when they had taken him, what iniu-
ry did they not vnto him? how was he mock-
ed, spitted at, and beaten with fists.

Such a bitter night was it vnto Christ, but
it was to vs a night more comfortable than
the day of our birth, a night brighter than the
brightest day: a night more comfortable vn-
to vs, then that night of deliuerance was to
the Israelites when they went out of Egipt
from Pharaoh and from the Egiptians, *Exo.*
12. for in this night was the mistery of our
redemption begun.

[He tooke bread.] Now we are come to the
institution. As there is no substance with-
out his shadow; so there is no Sacrament
without his signe.

And

And the signe in this Sacrament, is t
bread and wine.

God in these familiar matters, shewed
instruction of greater mistery.

We are best acquainted with the vse
bread, and we well know what strength o
bodies receiue by it, the same and more
Christ to our soules, to nourish them to et
nall life.

After we haue fed our bodies with bre
and drinke, we are hungry & thirsty again
but Christ the liuing bread that came fro
heauen, so feedeth our soules, that they hu
ger and thirst no more.

Sampson could not see the honny dropping
but he must needs be licking. *Iud.* 14.9. so
cannot behold Christ inuiting vs to so he
uenly a banquet, but we long to be feedin
and when we haue fed and digested this s
rituall foode, we neuer hunger any more, b
cause our soules are still full, as the Proph
Dauid saith; my cup is full, *Psal.* 24.5. and
the strength of this foode, we are able to co
tinue longer then Eliah did.

And when he had giuen thanks.] Christ d
first giue thanks: thats the first action in th
Sacrament: he would not breake the brea
nor giue it to his Disciples, till he had sa
ti

syed it: To teach vs what we must do be-
ore we fæde our selues.

Ye is ill woorthy of the creatures of God,
hat will venture to vse them, with greater
berty then the Son of God did.

In *Mat.* 26. we find him not sitting down,
ll he had first said grace, nor rising againe,
ll he had sung a Psalme.

Unthankfull people, that notwithstanding
is example of Christ in this place, will yet
orget God that fædes them, deserue to die
ith meate in their mouthes, like the Israe-
es with quales in their nostrils.

Christ in giuing thankes, calles vpon vs
o gratitude & thanksgiuing in all matters
hatsoeuer, for what haue we that we haue
t receiued? for our food, our health, our li-
erty, our peace.

All the creatures of God giue praise to god
at made them, and shall ingratitude rest
nly in men?

That which Christ here hath taught, the
ildren of God in all ages haue learned of
m, and practised.

The Prophet Dauid *Psal.* 103. calls vppon
s soule, and al that is within him, to praise
e Lord.

The very birds doe not fæde themselues

in

in the morning, till first they haue chirp
and sung out praises vnto God that ma
them.

Plinie recordeth, that there is not so fier
or cruel a nature in the world, but it is al
red and wonne by benefites: and stories
make report of straunge examples in t
kind, as of Lyons and Dogges towar
their benefactors; onely an obstinate is be
mong all the sauage creatures that a
whome neither benefits can moue, nor c
testies can mollifie, nor promises can allu
nor gifts can gaine to the gratefull seruic
his Lord.

We haue nothing from our selues, but
sinnes: all else comes from God; yet we f
get God that giues vs all things: the ba
to fede vs, the earth to beare vs, the ligh
comfort vs, our clothes to couer vs, yea m
than can be most, his own Son to die for
and yet our hearts will not call vppon
mouthes, to acknowledge the authour of
this.

So ingratefull are we, like those nine l
pers, ten were cleansed, and but one retur
to giue thanks. *Luk.* 17. 17.

So it is with vs, scarce one of ten haue le
ned to be thankfull. Nature hath stamp
m

e very beastes of the earth, a kind of gratu-
ue. Esay proueth it, to reproue men, for
at they shewe themselues so vnlike beastes.
say. 1.

The Oxe knoweth his owner, and the Asse
s maisters crubbe, yet Israel knoweth not
e.

Among these lepers aboue cited, we find one
tter than nine, and they were men, one man
tter than many men: but here we find beasts
tter than men.

If wee will not learne of David, nor yet of
hrist Dauids Lord, learne of an Oxe and an
sse, to be thankfull.

He brake it.] The breaking of the bread
ay not passe without this note: It betoke-
eth the participation of his body: as bread
annot bee giuen, nor vnlesse it bee
oken: so the flesh of Christ cannot equally
e communicated nor imparted to the faith-
ll receauers, vnlesse first it be broken. As we
annot eate whole loaues, vntill they be cut in-
pieces and morsels, that so we may the bet-
chew them and digest them: so that other
read in the Sacrament must be broken, and
nded also, because it cannot otherwise be re-
ened.

Besides, the breaking hath in it this mysta-

vp; it signifieth the breaking of Christs bo
dy, viz. the torments and tortures, and bitte
paines that he indured for vs, both in his bo
dy and soule.

As our eye then beholdes the breaking
the bread in the Sacrament: so let our spir
tuall eye, the eie of the soule, looke vpō Chri
and his passion, looke vpon him reuiled, sco
ned, spitted at, whipped, arraigned, crown
with thornes, by false euidence conuinc
and condemned, and sentenced, and execut
betweene twoo theeues, his hands and fe
nailed through: gaule and vinegar giu
him to drinke: his most precious side gor
and pearced through with a speare. All th
must be seriously thought vpō, with all oth
occurences of his death and passion, wh
thou seest the bread broken.

And gaue it.] After he had broken it, h
gaues it, for now it was made fit for the
and they were as capable to receiue it: a
as he gaue it, so he gaue it not alone, but h
gaue comfort with it, euen himselfe with
as Elisha receiued at one time, both Eliah
cloake, and his spirit [illegible], 2. *Kin.* 2. 13.

Take, eate, this is my body.] As if he shou
haue said: I haue already fed your bodi
with materiall food; loe, now receiue bet
me

meat, fode for your soules, which shall fede them vp to eternall life.

Because Christ came to fulfill the lawe, therefore he first eat the Passeouer with his Disciples and so finished that, and abrogated it, in stede whereof, he prefented for the comfort of his Church ordained, this sacrament of his body and blood, which should for euer be vsed a speciall marke of the true Church, being rightly administred.

In this sacrament we receiue Christ Iesus God and man, we eate his body, and we drinke his blod: so we beleeue and teach: but by his body, we meane not that body which was at the table when this sacrament was instituted, not that body which was crucified for vs vppon the Crosse, nor that body that was incarnate of the Virgine Mary. But by his body we meane the force, and fellowship, and power of his body, with all his goodnes and righteousnes. [This doctrine is as true as Christ is Christ, and the Scripture is Scripture.] Howsoeuer the Papists maintaine the contrary by their doctrine of transubstantiation: which is an execrable doctrine and detestable heresie.

They hold, that the bread and wine in the sacrament, is turned after the words spoken

by the minister, into the very flesh of Christ, the wine into his bloud.

A grosse and most absurd opinion, that we should rent with our teeth the very flesh of Christ our Saviour. This is euen to crucifie Christ againe like the Iewes: and to make a worse rent in his body then the Iewes did in parting his garments.

Auerroys his interpreter of the Papists speakes thus: that hee compassed all lands almost, and yet could not find a worse sect then these Antichristian heresies; for (sayth he) they rent and teare with their teeth, him that made them, and doe so dishonour him whom they should honour.

All the reason that they build vppon, is but the words only of the institution. Christ sayd, This is my body, *ergo* they say, we must beleeue it is his body: nothing indeed maketh more against them: for marke the wordes: Iesus tooke bread, &c. I will demaund of them by interrogatories thus;

What did Christ take? Bread.
What did he breake? Bread.
What did he giue? Bread.
What did he eate? Bread.
What did he call his body; euen that which hee take in his hands, which also hee breake

and

and gaue to his disciples, viz. bread.

This is my body then, must thus be construed: viz This bread is my body; which is a figuratiue speech.

And the verye same Phrase is vsed by the Lord himselfe in the olde Sacramentes of the lawe. The Lord speaking of circumcision, sayth: This is my couenant betweene you and mee. *Gen.* 17. yet circumcision is not the couenant, but a signe of the couenant, So in the Phrase it is all one: This is my body: that is, this bread is a signe of my body. *Pascha item dicitur Iehoua transitus:* The Paschall Lambe is called the Lords Passeouer; yet is it not the Passeouer, but the signe of the Passeouer. And S. Paul in the first to the *Corinths* the tenth, sayth, the rocke was Christ: So God the father is called, an husbandman: God the sonne, a vine, a doore: Peter is called Satan, Satan is called a Lyon. All are figurative, or tropicall speeches.

S. Paul decides this controuersie, when twice after the consecration hee repeates the word bread.

But they affirme further, finding this argument to be weake, that this bread and wine is turned miraculously, whome wee answeere with S. Augustine: *Sacramenta honorem tan-*

quam religiosa habere possunt, sed superem tam quam mira non possunt. And againe saith the same S. Augustine; *non dubitauit Dominus dicere, Hoc est corpus meum, cum signum daret corporis sui.*

If it were a miracle, there could be no reason it would appeare to be truly altered. The bread would take the forme of flesh, and the wine would appeare to bee bloud: but the quantity, and quality, we see they remaine one, without alteration of substance, more than in vse.

Search the Scriptures layd out in Scripture, and we shall finde no conuenience between this and them.

The rod was turned into a Serpent, *Exod.* 4.3. the Israelites saw it.

Water was turned into wine in the marriage at Canah, *Ioh.* 2. the guests saw it, and tasted it.

The auncient fathers are against them. Theodoret saith, *Mystica signa non amittut priam naturam*, the mistical signes do not lose their proper nature.

Will they heare the testimony of one of their owne fraternity? Macarius a monke saith, in the Church is offered bread & wine viz. *Exemplaria corporis & sanguinis Christi.*

ly according to the trueth of Gods woorde, here is no alteration, but the breade & wine ill remaine all one both before, and after the words of consecration.

The mutation is not in substaunce, but in use; for they be seales of Christs merites for s: As for example, take ware fastened to a writing, and it differs not from other ware, ut in vse onely, not in nature, but by the ordinance of man.

But the Sacraments are ordained for a more excellent purpose. And being onely in se, after the administration, they haue no place but during the action.

The thinges in these visible signes represented vnto vs, are Jesus Christ, and all his graces and treasures: for the vertue of our faith is such, that it ascendeth from the earth into heauen, and there doth knit and vnite s with Christ, which is the cause that the Primitiue church sung, *Sursum corda*, lift vp your hearts; signifying, that wee should prepare, not *dentem*, but *mentem*, not our mouths but our hearts, to apprehend Christ, and the benefites of his death.

Not poaring vppon the Pix, looking for Christ to bee there, like as the shaueling Priests did in the time of blindnesse.

For they, after they haue blessed, and bre-
thed, and blowed vppon the bread, they kne
downe to it, and worship it: saying; *Agnus D*
qui tollis: thrise do they call the bread, holden
their hands, the lambe of God: was not this a
horrible Idolatry? The author of this to
latrous leuation of the bread, was Pope Hono
rius about the yeare of our Lord 1210. yet th
aduersaries dare bragge, that their Masse can
from the Apostles, like the olde Arcadians
who hold themselues to be a day elder than th
Moone: forgetting how they themselues call
Sacrificium nouum, wherein they strangle th
antiquity of it.

For a better resolution, note the force of the
arguments, ouerthrowing the Papists doctri
of transubstantiation.

The first Argument.

It is against the nature of a naturall bodie
to be in more places than one at once: Christ
body being in heauen, cannot be in the Sacra
ment too, that it is in heauen and there abideth
that pregnant place in the third of the Acts
proues it, whome it behoueth the heauens t
containe, vntill the restoring of all things.

Beside, the Article of our faith, proues h
bein

ing there, and his owne testimonie in the 14. *Iohn*, I must goe to my Father.

Until Pope Vrbane this errour of the Papists was neuer receiued in the church; he first compelled men by fire and faggot, to receiue this abhominable doctrine; it is not much more than 500. yeares agoe.

The second Argument.

Saint Austen saith, that Abraham, Moses, and the prophets receiued the bodie of Christ truely and effectually, before Christ was incarnate of the virgine Mary, euen the same bodye we receiue now.

Paul proouing as much; they did eate all one spirituall meate, and drinke one spirituall drinke. All this notwithstanding, yet our aduersaries doe vrge: Except yee eate the flesh of Christ, and drinke his bloud, there is no life in you: what life then hath Abraham, & Dauid, and all the holy men that died afore Christ?

Note the absurdities of the Papistes doctrine; they ouerthrow the nature of a Sacrament, in confounding the Signe with the substance; they make their Maker: they doe draw Christ from heauen to the table at their

owne

alone pleasure, they giue him infinit bodies.

Which is giuen for you. This is the fruit of it: this sacrifice were nothing anaile-able, if it concerned not our god.

This was the end of this Institution of Christs Supper, his body was giuen for vs.

Christ dyed not for himselfe, but for vs: this was that holy sacrifice, which the sacrifices of the old Lawe shadowed; the blood of oxen and of shæpe did purport, that Christs body should be offered, and his blood powred out for our sinnes.

Giuen for vs. Here is all merite excluded: the mere loue of God caused Christ to die for vs. So God loued the world that he gaue his only begotten Sonne, that so many as beleeued in him should not perish, but haue life everlasting.

Hauing now the participation of his body and blood, we may sing with S. Paul, Now there is no condemnation to them that are in Christ Jesus. God spared not his only Sonne but gaue him for vs all to death: and against who shall condemne? It is Christ who is dead, or rather, who is risen for vs.

This should make vs loue God, and this should stirre vs vp to be thankefull vnto him for so inestimable a benefite. And God doth ca-

all vpon vs, for this thankfulnes in the following wordes.

Doe it in remembraunce of mee. O it is a thing especially to be remembred, this benefit of our redemption! O it ought to be printed vppon our nailes, and vppon our tables, and vpon our beds, that we might neuer forget it.

Let vs remember Christs death, for it is our life; it saues vs from death, euen eternall death.

Dauid could saye of Ierusalem, If I forget thee, O Ierusalem, let my right hand forget her cunning, *Psa.* 137 5. yea let my tongue cleaue to the rofe of my mouth, if I preferre not Ierusalem to my chiefest ioy.

So let vs say the same of Christ; if we forget thee, O our Redeemer, let our right hand forget her cunning, yea let our tongs cleaue to the rofe of our mouths, if we preferre not thy death to our chiefest ioy.

Remember thy Creator, sayth the Preacher: so I say, Remember thy Redeemer.

Thou oughtest sooner to forget thy selfe as Messalah did his name, than to forget him that dyed for thee.

Consider this, you that forget God, you that dwell in Iericho, leaue your sinnes, they procu-

procured Christs death.

Christ hath dyed for vs, that henceforth we should learne to die to sinne, and walke in newnesse of life, knowing that our olde man is crucified with him, to the end the body of sinne should be destroyed.

You then remember him as yee ought when you lay all the storye of his Passion before you, as if you loked vppon him now crucified and hanging on the Crosse, induring all the torments and paines of hell, both in body and soule for our sakes: consider all the tortures and bitter pangs of his innocent passion, which Nazianzene compriseth in these wordes.

Buffets and blowes, mockes and mowes, raylings and reuilings, whippes and scourges, prickes and thornes, hammers and nayles, rodes and ropes, crosse and gibbet, thirst and vinegar, rode and speare; these were the instruments of our redemption.

All this, and more than can be vttered, he hee sustaine patiently for our sakes in his most blessed bodie. Which, though they bee now past in him, ought not lightly to passe from vs, but euer to be fresh in memory, as Dauid sayd; I will neuer forget these iustifications of thine; so let vs say, wee will neuer forget

the

ese torments of thine.

The Christian soules of men should liue and
in the meditation of Christs life and death,
e Stephen in the contemplating of his glory,
ctes 7.55.

If the Philosophers call contemplation the
eatest and chiefest felicitie, certainely then
his contemplation consists the greatest feli-
y.

The forgetfulnesse of this benefite, driues vs
nfolded into all sin: for when wee forgette
ist, we straitwaies forget our selues to, and
his prowd flesh of ours will not suffer vs to
cifie our croked affections.

What flesh can be prowd, that beholdeth our
uiour so poore and contemptible vppon the
sse? or what soule, hauing any sparke of
e, like the maimed faith of Agrippa can
giue himselfe ouer vnto sinne, considering
security of Gods iustice vpon his owne na-
all and only begotten Sonne for our sinnes,
ich otherwise could not bee cleered, but by so
a price, euen the heart-blod of so glorious
rson?

But of this enough, although enough can
er bee spoken, and it ought rather to bee
ed vppon in our hearts, than amplified in
gs. Heere may wise men study and won-

der

der, like the Disciples gazing after Jesus ascending; or like Elisha, when his Master was taken from him.

I will end with the wordes of this charge in this place, Doe it in remembrance of Christ.

Remember Christ hath redéemed you: Christ hath reconciled you: his blood hath purged you: his faith doth iustifie you: his appearing will glorifie you. To him with the Father, and holy Spirite, be glory for euer, Amen.

Christ Combating with Satan

Then was Iesus led aside by the spirite into the wildernes, to be tempted of the diuell. And when he had fasted forty dayes & forty nights hee was at the last an hungry. Then came to him the tempter, and said: If thou be the Sonne of God, commaund these stones to bee made bread, &c. *Mat.* 4. 1.

THis History is recorded for our learning, and for our consolation: for our learning to the end wee should know that Christ, by this his [illegible] hunger

nger, temptation, and victory ouer Satan, all this for our sakes, and therein works r good and safety.

The faithfull in Christ must know, that ey shall neuer be left in temptation, nor o-ercome in affliction, because our head Je-s Christ, hath in his owne person ouer-me all these thinges for vs, according to at sweete testimony of himselfe, *Iohn* 16. of good cheere, I haue ouercome the world

Wee are exhorted after this example of hrist, to indure hunger, temptation, & any ecessity or crosse of affliction whatsoeuer, at God shall lay vpon vs, when, and so of-mas it shall please God to exercise vs with y such triall, arming our selues with pati-ce, and much constancy, and wee shall vn-oubtedly be deliuered at Gods hands all in od time. God will comfort vs when we are ost pinched, as in this place he comforted s Sonne after his long fast, by causing the ngels to minister vnto him.

In time of trouble and heauinesse, when e combate with the diuell, and our owne sh; comfort seemeth for a time to be hid, e fire that is raked vp in the ashes, till the llowes of Gods prouidence blowe vpon nd then it shewes it selfe vpon a sodaine;

like the Sunne out of a cloude, when the sto
is past.

God requireth that wee staye his leysu
and at length, through his helpe and succo
seemes as farre from vs, as Lazarus in Abr
hams bosome, *Luke* 16. 22. yet it will co
at last, to doe vs most good; as the Sunne t
was tiring, is risen, and as the sheaues
afore Ruth in the gleaning time, *Ruth* 2.
If when wee be no sooner downe, G O D p
sently rayseth vs vppe, why heere can be
tryall of patience: but God is wont to le
vs for a time, to the full swallow of affliti
that wee seeme past all recouery, like Laza
now foure dayes already in the graue, *Ioh.*
17. and when wee thinke least of danger, t
God assisteth vs by a speedy deliuerance,
all our troubles fall from vs on a sodaine,
12. 7. like the chaines that fell from Pet
handes; and so before we be aware, we are
vpon the shore like Ionah.

The spirit of God led Christ into the Ci
where he wrought miracles, and to the T
ple, where he preached, & to the Mount, wh
he was transfigured.

In the former Chapter afore this text,
same spirit led him to Iordan, where he w
baptised, and heere in this place he leads h

ue into the desart, to the cittie, to the tem-
e, to the mountaine, sea, and desart, to ful-
l all righteousnes, *Mat.* 3, 15.

What needed Christ to goe to the desart,
ut to teach vs how to cary our selues when
e are driuen to the desart?

Men cannot alwayes liue amongst men,
ey cannot still be in the Cittie, but some-
mes they must be driuen to the wildernes,
Moses was cast out among the flagges,
od 3. And therefore, since the desart is a
lace subiect to many incombrances & temp-
tions, a place remote from comfort, wee
d the more neede to bee armed against the
angers there.

As the Israelites could not passe to Cana-
n but through the desart of sin, so we must
t looke to passe hence to our spirituall Ca-
an the kingdome of God, but through the
ildernes of sinne.

Nay, some of vs are neuer out of this de-
rt of sinne, as many of the Israelites left
eir bones in the wildernes.

Let Satan vse neuer so violent relucta-
n with thee, yet God will helpe thee in thy
astlings, *Ge.* 32. 31. and make thee strong
e Iacob; so that thou shalt preuaile, though
u go away halting, as Ioseph went away

with a torne garment, *Gen.* 39 13.

Bee thou confident and strong, flying to Gods prouidence onely for succour, as the Doue fled to the Arke for refuge, *Genes.* 8. and in the end, Satan shall haue the foyle and thou the victory.

Learn of Iob to be of courage, who had such strong consolation in the middest of his ruines, that he could say: Though God do kill me, yet will I still trust in him. How weak was Satan, and how strong was Iob: though Satan could weaken his body, he could not weaken his soule; and therefore being ashamed he could so little preuaile, he gaue ouer both field and conquest, to a sicke man. Iob though he could not stand vppon his feete for weakenesse, gets the victory notwithstanding. Let men in weakenesse then take courage, since the victory sometimes falls to the weakest. Bee thou neuer so impotent and weake, yet know, that God is strong to helpe thee, and confound the diuell.

First, Christ is driuen to the desart, that is, he is left alone, and as it were forsaken of God, of Angels, and of men, and of all creatures, which might seeme to minister any way vnto him.

Here wo are to note the force and stren-

f this temptation, he is for a time left deſti-
te of help and comfort.

For what temptation were it, if we were
t forſaken and left alone to our ſelues, and
ecially ſo to be left alone, that we neither
nowe, nor can deuiſe how to releeue or ſu-
taine our ſelues, for that all meanes do ſeem
faile vs?

Here is the triall of a chriſtian mans faith:
ere it will appeare, whether you haue faith
e the Prince, that vnbeleeuing wretch in
e dearth of Samaria; or whether you haue
ith almoſt like Agrippa, or altogether like
aul, euen to ſcape vncõquered from ỹ diuel;
Paul ſcaped vnhurt from the Viper when
ſhooke it into the fire, *Act.* 28. 5.

God went farre with the poore widdowe,
hen hee ſuffered her to come to ſo lowe an
be, as that now ſhe had but ſo much meale
would ſuffice to make but one cake for hir
ife, and her familie, and but a quantity of
yle in the bottome of the Cruze, but yet
ough ſhe were now at ỹ point to reſigne vp
r life, God ſo bleſſed that little oyle, & that
tle quantity of meale, that it ſerued both
r and her houſholde all the time of the
arth: ſo, though it be long, comfort com-
eth at laſt and makes vppe our mouthes,

like Daniels harnest dinner.

Penury may be turned into plenty, an emptinesse to fulnesse, *Psa.* 23. 5. 6. when go is determined to helpe vs, and then can w sing with Dauid, My table is well furnishe and my cup runs ouer.

God went farre with Helias 1. *King.* 17 when in the time of three yeares dearth, h sent him to the riuer Cherith; yet the Lo caused there the Rauens to bring him brea and flesh in the morning, and bread and fle in the euening too.

God went farre with the Israelites in t desart, *Exod.* 17. when they could get no w ter for themselues, and their cattell; yet g had prepared there the Rocke to stream for water aboundantly. Not to stand vppon e amples, which are infinite, God went far with his owne Sonne, the brightnes of g ry, and the ingrauen forme of his person Je sus Christ, in suffring him to indure this e tremity of hunger, full 40. daies before t Angels came & ministred vnto him, *Iohn.* 1 27.

In this it will be seene, whether we be childzen of God, or the childzen of the wo My sheepe, saieth Christ, heare my voy *Iohn.* 16, 33. Let vs then heare his voi

his voice hath sounded long ago: I haue
ercome the world: so let vs say, we haue o-
ercome the world. And Goliah is neuer able
o shrinke this stone, but it must pierce into
his temple to returne glory to Israell, and
shame to the Philistins.

If when in thy greatest neede, and most
inching extreamity, when thou hast not so
much as one mite to throwe into the treasu-
y; when all the substance thou hast cannot
ffoord to buy thee meate for one meale, to sa-
isfie thee and thine, nor canst looke for any
elpe from others, and yet dost rely vppon
God in his gratious prouidence, why then
now, that he who sustained his owne Son
n the desart, by the ministery of his Angels,
ill sustaine thee too. Before thou shalt
arue and perish in that extreamity, God
ill send his Angell to feede thee, as hee sent
is Angell and Abacucke to feede Daniel in
abilon.

Indeede man is weake, and flesh is fraile,
nd Satan is busie to tempt, as to tempt at
ll times, so specially then, when thou art in
e desart when thou art alone.

Hunger is one of the straitest extreamities,
nd least able to brooke patience.

Adam continued in his righteousnes, and

transgressed not, till the houre of eating, Gen. 3. And then when hunger called for meat, no meate could qualifie his vnbridled appetite, nor satisfie his lust, but the forbidden fruit; and so he swallowed the baite that proued to be his bane.

As the Prophets children cryed, Death is in the potte, 2. Kin. 4. 40. so Adam might haue cryed, Death is in the Apple.

The belly hath no eares, and therefore is apt to receiue no instruction.

And this was the first hooke that euer Satan baited, to intrap vs in the belly.

He well knew mans dauntines, and therefore he applyed himselfe to his humor; and so wee were neuer ware of the hooke, hee had so subtilly couched it, vntill it was in our throats.

The belly will tempt vs to incredulity and distrustfulnes, as it tempted that Prince on whose shoulder the king leaned, 2. Kin. 7. who though hee had heard it proclaimed by the prophet Elisha, that there should be plenty of vittels, that a measure of flower should be solde for a shekell, and two measures of barley for a shekell by the next morrow: yet he was faithlesse, and sayd, it could not come to passe, though the Lord should make win-

dowes

bowes in heauen: but it came to passe, and as a iust punishment of his incredulity, hee was troden to death in the gate, and he saw it, but might not taste of it.

Let this Prince be a president of terror, to all vnbeleeuing wretches that will distrust the diuine prouidence.

Why should wee distrust God, since wee know that he careth for sparrows? And how much better are we, than many sparrows.

Yea, he feedeth the Rauens *Iob.*39.3. that cry vnto him, and himselfe chargeth vs, not to be carefull for our bodies, what rayment we shal put on; nor for our bellies what meat we shall prouide; for after all these things doe the Gentiles seeke, *Mat.*6.25.

He that spake vnto Paul saying, My grace is sufficient for thee, saith the same vnto vs, and to all the godly, my grace is sufficient for you, 2.*Cor.*12.9.

And therefore why are yee carefull, O yee of little faith?

The bellye made the Israelites distrust God in the wildernesse, when they murmured, and wished themselues among the flesh pots in Egipt, *Num.*14 for there say they, we ate bread our bellies full, but now we must die with famine: they would not relye vpon

God, longer than hee fed them with bread from heauen, or gaue them water out of the hard rocke.

God requireth that his children doe waite his leisure; for he stayeth and restraineth his blessings from vs for a season, because our faith and our patience may be sounded.

It is no marueil if their faith stand sure who liue at ease, and are not humbled with any crosse of affliction, that haue all their heart can desire, that haue long life like Methusalah, great store of wealth like Salomon, honour like Haman, landes and possessions like the rich yong man in the Gospell.

These were neuer driuen to the desart; but let God lay his hand vppon them, and take from them all that euer they haue, returning them to the world, as naked as Iob; let him take away, first their children, after that, their goodes, then touch them in their bodies with sickenesse, and it will appeare whether they haue faith, or not, and that constance that was in Iob, who after all his losses, yea his owne wife standing at his elbow, tempting him to curse God, yet could say, shall we receiue good at the hands of God, and not euill? *Iob* 2. 10.

I rather suppose, that a great sorte being

temp

tempted with the losse of goods, or any such like triall, would rather shrinke away from God like Demas or like the accusers that ran from Christ, or like the yong rich man that went away sorrowfull when hee heard that he must part with his goodes, if he would inherite life, *Mat.*19 22.

Hee loued his riches better then Iob did his, and therefore he mist that which Iob found, viz. a better Paradise then Adam lost.

O let vs be warie and circumspect, when we shall at any time be thus tempted, that we shake not the profession of our faith, as Demas did, when hee imbraced the present world, 2. *Tim.*4 10 nor let vs yeeld to Satan, though he driue vs to the desart.

Hee hath driuen Christ thither afore vs, and hee in getting the victory ouer Satan in his his temptation, hath promised to giue vs the victory likewise, when wee shalbe in like manner tempted.

Wee are no better than the Apostles and Disciples of Christ, they haue been led into the desart, *Ducti fuerunt in desertum, sed non deserti.*

Loke the eleauenth to the *Hebrues*, they were stoned, hewen a sunder, tempted, slaine

with

with the sword; they wandred vp and down in sheep-skins & goat skins, being destitute afflicted, and tormented, they wandred in wildernesses, in mountaines, and dens.

All this they did indure in patience, knowing that they should finde in heauen, a better and a more enduring substance.

Faith must sustain vs, as it sustained them for the iust shall liue by faith, *Rom.* 1. 17. and this faith shall neuer faile, till the heauens be no more.

For he that sayd vnto Peter: I haue prayed for thee, that thy faith faile not, *Luke* 22. 32. saith the same vnto vs also, and to all the faithfull; I haue prayed that your faith faile not.

And when he had fasted forty daies & forty nights, &c.] Here is set down his miraculous abstinence, in fasting forty daies without meate, which is not therefore pend, the end we should imitate the same, for our indeuour would faile in the attempting of it: for who is able to fast fortye dayes, without receiuing any nourishment? but it is rather set down for our comfort, and the strengthning of our faith, which is the end and scope of all his other miracles. Howsoeuer our aduer-

uersaries the Papists haue in a superstitious conceitednes supposed, that our fast of forty dayes in the lent time vsually holden, hath his warrant from this fast of Christ in the desart.

But they are vtterly deceiued, and this opinion of theirs hath not any shadow of truth or probability.

Christ rather in this sheweth the harmony and consent betweene the newe and olde testament, as Moses the seruant of God receiuing the law on mount Sinai did fast forty daies without meate, so would Christ fast so many daies, bringing to vs the new lawe, viz. the Gospell.

This fast then of forty daies which we celebrate, hath not his ground from hence, but it is a meere ordinannce of man, and if it be not obserued as it ought in his true vse, viz. being taken onely for a ciuill ordinance, profitable to the common-wealth, for preseruing and increasing of that, which otherwise wold bee extraordinarily consumed, it will carrye with it matter rather of foolish superstition, then of any sincere deuout religion.

Further, if it had beene expedient for vs to haue imitated this fast of forty dayes, Christ would

would haue in his Gospell commaunded
but wee finde no such commaundement,
can any probable collection bee drawne out
scripture to induce vs hereunto, therfore it
rather a ceremonious fast, than a true fast
not being rightly celebrated.

The Israelites had as great reason to hav
stablished a like fast to that of Moses in th
mount, as we to stablish ours now by the ex
ample of Christ.

The time of fasting is to be determined b
the church, according to the occasion, other
wise it will sauour of superstition. That is
which S. Paul reproues in the Galathian
Dies obseruatis, ye obserue daies & moneth
and yeeres, I am in feare of you. We ma
not therfore prescribe times and fasts at ou
owne pleasure, but when the Church shall
appoint, vpon speciall occasion.

And this hath euer ben the order of the p
mitiue Church, to appoint times of fasts
such times as they felt ẏ hand of Gods iud
ment against them for sinne, or any immin
perill, then they would giue themselues
prayer and fasting, being thereunto admon
shed by the pastors or ministers.

Further, our aduersaries haue erred in th
they vse this fast, as purposing to merit he
ue

men thereby, wherein they misse the true end of fasting, which is not to merit or obtain remission of our sins thereby, but to make vs the more apt to serue God in prayer, by taming our bodies, as the Apostle noteth, and humbling our selues, and by the exercising of all good workes.

Yet further to make the best of it, if they haue ordained it as a meane to chastē the body, yet because they haue not left it free for every man to vndergoe the same voluntarily, but do by violence as it were compell men to obserue the sayd fast, it cannot please God.

I omit to speak of the great losses, harmes, and inconueniences proceeding from such fasts.

How many haue miscarried in that long time of abstinence, specially, the aged and sicke, and weake, and wooman great with child?

Let no man mistake me, for I doe not condemne fasting, I condemne the abuses of it: as wee may sinne in the best action that wee take in hand, we rather commend it in all society, as a most necessary christian exercise, and not for certaine dayes only, but euen throughout our whole liues, if possibly wee might performe the same.

It

It may then be here demanded, why doth the Prince command this Lent fast? I answere: Positiue lawes made by Princes for the conseruation of the pollicy not repugnant to the lawes of God, ought of all subiects with reuerence of the Magistrate to be obayed, not onely for feare of punishment, but for conscience. Conscience, I say, not of the thing which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the magistrate, as vnto Gods minister; by which positiue lawes, although we subiects be restrained for certaine dayes from some kind of meates which God in his word hath left free to bee taken & vsed with thanksgiuing at all times, yet because such lawes of Princes are not made to put holynesse in one kinde of meate or other, or to make one day more holy than another, but are grounded meerely vppon policy, all subiects are bound to obay the same; according to Paul his precept: *Omnis anima superioribus potestatibus subiecta est*: let euery soule be subiect to the superior powers. *Ro.* 13. 1.

Another doubt ariseth hence, whether we may in fasting with-hold from our bodies all meate and drinke, or not, during the determined time of fasting, or whether by fasting

meant, to vse a temperate kinde of dyet, a more sober diet than we were wont.

There are great variety of opinions in this case.

Some thinke they fast well, if they abstain only from flesh and fish, some do only feede at that time vpon fish, and others eat of all water foules.

Some eate neither herbs nor egges: some receiue nothing but dry bread, some abstaine all the day vntill night, and then they eate without difference.

Here we haue neede of a skilfull Pilot, to direct vs in our Compasse, It appeareth by many testimonies of scripture, that a true fast consisteth in a generall abstinence from all kinds of meates for the time.

If men shall bee truely humbled vnder the burthen of sinne, and shall feele the wrath of God vppon them for their sinnes, when they shall consider of the rewarde of sinne, and of the paines of hell: I say, this being seriously done, their mindes being occupied, partly with feare and terror: partely with a desire to be deliuered from the guilt of sinne, and the wrath of God, suing and intreating in all humility vnto God for pardon, all lust

of

of meate will be laid apart.

When nothing pleaseth vs more the to mourne, and to weepe out before t Lord.

Thus did Dauid fast, when he intreated t Lord for his child, 2. *Sam.* 12. so did Acha humble himselfe by fasting and weeping b fore the Lord, for his violence offered to N both, 1 *Kin* 21.27.

So did the Niniuites, when it was p claimed by Ionah, that within forty daies should be destroyed, *Ionah.* 3.6. there it is r corded, that the King rose from his throne and proclaymed a fast, saying: let neith man nor beast tast any thing, neither fee nor drinke water. Where we are to obser the manner of their fast, they did eate n thing.

Dauid before mentioned did eate nothi so long as he fasted.

When forty thousand Israelites dyed the battel against the Beniamites, *Iud.* 20. the scripture sayth, all the children of Isra went out and wept before the Lord, and f sted all that day, vntill the euening, eati nothing.

Christ himselfe gines a full solution to d cide this doubt, in that his answere made

Pharises, when they demaunded of him, why his disciples fasted not? his answer was this: Can ye make the children of the wedding Chamber fast as long as the Bridegroome is with them?

Like a good maister hee defendeth the innocency of his schollers, and preuenteth them, not to be guilty of transgression, although they fasted not; and withall, reproueth the Pharises of superstition, and ignorance of superstition, because they put a religion in the outward workes, of ascribing holinesse to the outward action, not respecting the end of fasting: of ignorance also, because they could not discerne betweene time and time.

But by this answere it appeareth they did not fast, for Christ graunts it.

Fasting then by these testimonies afore alledged, and by Christ his owne assent, is no more with holding of all naturall food for the determined time of fasting.

630. Fathers in Caledone decreed, that every man should abstain the whole day from meate.

Fasting then may be thus defined: It is a true and vnfained humiliation of a man voluntarily vnder-gone, whensoeuer the consideration of our sinnes, or the wrath of

God for sinne hanging ouer our heads, d
stirre vs vppe thereunto: which fasting a
humiliation is testified, by our outward b
haviour, and by abstinence from all bod
fode.

This fasting serues to three good ends, vi
to represse and keepe vnder the flesh, so ma
fying our euill affections.

Secondly, that wee may giue our selu
more seriously to prayers, and to thankes
uing.

Thirdly, as an externall testimonie of o
inward humiliation, both before God a
men, as is expedient.

He was at last an hungry: then came to hi
the tempter.] Marke how Satan watch
his opportunity: when Christ beganne to b
hungry, then the diuell began to tempt, *Ma*
13.25. as while men slept, the enuious m
came and sowed tares. Satan shewes hu
selfe like Satan, and fittes himselfe to t
time and place, making them sutable to h
purpose.

Opportunitie and place mette together, hu
gry necessity, and serpentine pollicy kill
each other, and all conspired together again
Christ.

As Abigail said of Nabal, 1 *Sa.* 25.25. As h
nam

ame is, so is he; for Nabal is his name, and folly is with him: so may I say of the diuell, that as his name is, so is he: for Diuel is his name, and deceitfulnes is with him.

He is a subtile polititian, and a cunning artificer: for he hath bin learning his policies euer since he discarded himselfe from heauen; he practised first against Eue when thee was alone and straggled from her husband, Gen. 3. After that he tempted Cain, when he had gotten him to the field, Gen. 14. 8. Marke how he plies his policies to the time. He spied Eue alone, and Cain in the field.

He tempted Nymrod to build Babel, Ge. 11 for to commit incest, Dauid to number the people, Nabucad-nezzar to commit idolatry. He tempted Christ the sonne of God with three sundrye temptations in this Chapter, who then must loke to goe free? Neuer any thing could scape Satans sifting. For it is true that saint Peter hath written; He goeth about like a roaring lion, seeking whome he may deuoure.

Athanasius recordeth of a certaine holie man in his time, that saw in a vision the whole world reuealed vnto him, and he saw all hanging full of nets, and diuels sitting by to watch the same.

There is no way to scape this sowler, b
by watching him as he watched vs, and
shall wee deceiue the deceiuer: If he catch
in his net, we shall be able to get out again
God wil giue vs strength to breake his net
as Sampson brake the cords, *Iudg.* 16.12.

He was at length an hungry. When the fo
ty dayes were full compleate and ended, a
Christ now wared hungrie, then the temp
ter bestirred himselfe, and beganne to bro
his temptations; first one, then an othe
and after that another; like the messenger
that came to Iob, euery message being h
uier than other, *Iob* 1.14.16.18. & so wer
Satans temptations, the latter stronger th
the former, till he had spent all his darts, an
none preuailed, no more than those vnhapp
newes could quaile Iobs courage, or daun
his faith.

Noah was no sooner drunke, *Genes.* 9.2
but Satan was ware of it, and caused h
owne son to discouer his fathers nakednes.

When Moses had stayd now in the mou
forty dayes, *Exod.* 32. the diuell the mean
while tempted the Israelites to make the
a golden Calfe.

Satan thought no time fitter to ouerthro
the house ouer the heads of Iobs children, *Iob*
1.19

t. 19. then when he spyed them feasting together: and in this place well weighing the opportunity, knowing that Christ was hungry, he tempts him to distrust God; If thou be the Sonne of God, command these stones to be made bread.

The diuell in this place sheines himselfe worse then himselfe, for in the foureth of Luke he confesseth Christ to be the very Sonne of God, and heere he seemes to doubt, saying, If thou be the Sonne of God: He doubted, and yet he knew it well enough. He that vrged Peter to deny Christ, thought to preuaile with Christ also, to make him deny himselfe, as Abraham denyed his wife, *Gen.* 20. 2.

Heere Satan seeking to snare Christ, is snared himselfe, like Haman, who made a gibbet for Mordecai the righteous Iew, and was hanged thereon himselfe. *Ester* 7. 10.

As Achitophels counsell turned to follie, so Satans policie was indeede but simplicitie: and it prooued his fatall ouerthrow, like as Sauls owne sword sheathed it selfe in his maisters side.

Satan would neuer appeere like Satan, but being a diuell, he would be taken for an Angell, the rather to deceiue; and therefore wee reade that hee fell to the earth like light-

ning, *Luke* 10. 18. but in this place he bewrayes himselfe to be a diuell, in doubting of Christ, whether he were the Sonne of God or not.

For in the fourth of *Iohns* generall Epistle, the spirite of God diuinasketh the diuell, and takes from him his visar, in that he saith: Euery spirit that confesseth, that Iesus Christ is come in the flesh, is of God, and euery spirite that confesseth not Iesus Christ, is the spirite of Antichrist.

He in Iob calles himselfe, the Compasse of the earth, *Iob* 2. 2. and here he compasseth the desart, thinking to compasse Christ in the desart, but he that compasseth others, sometimes compasseth himselfe, and so doth Satan here. The bird hath spied the fowler, the net is broken, and Christ is deliuered.

Satan when hee combated with Eue, prevailed, and with Cain he prevailed, and he conquered Nimrod also that mighty hunter, but heere he is ouermatched, and Christ conquereth him, and puts him to the worse, as Dauid ouercame Goliah, 1. *Sam.* 17.

Commaund (saith he) that these stones be made bread. As if hee would say, thou seest how hunger hath pinched thee, heere is no bread to be had, nor any prouision of meate

to be expected, for thou art in the desart sequestred from the society of men. How wilt thou doe? wilt thou looke that God the father should extraordinarily feed thee from heauen? Nay, if God were carefull of thee, he would haue relieued thee before this: thou hast now remained full 40. daies and so many nights, and yet hee ministreth not to thy necessitie: how is he carefull of thee, that sustaineth not this thy long hunger?

Liue now by thy faith if thou canst, thou mightest doe well if thou couldst feede vppon stones, for here is no bread, no not a crum.

With this strong temptation doth hee assault Christ, and not onely Christ himselfe, but euen all his members: and this temptation was no small one assaile without doubt vnto our Sauiour, for he was not *Stipes*, but *homo verus licet integer peccati.*

But what is Christs answer? Man shall not liue by bread onely. As if he should say, wilt thou haue me relie so vpon bread, that I should haue care on nothing else but to feede my belly? I tell thee Satan, man shall not liue by bread onely.

Little did Satan expect so full and resolute an answere from so empty a stomacke. But as Christ tolde his Disciples, *Ioh.* 4.

32. I haue other meate that yee wot not of, so heere he telleth the tempter, He hath other bread that hee was not aware of, euen the word of God, which filleth both belly and bowells, so that we neuer hunger more, like the roule that Ezechiel take from the Angel, and did eate it, and it was in his mouth sweeter than hony, *Ezech.* 3.3.

The same must be our refuge, like little Zoar to flie vnto, when Satan assaulted vs: let vs runne to the word, let vs answer him with, *Scriptum est*, like Christ.

The word of God must sustaine vs by faith, as it doth all the godly. Our God is God all-sufficient, and will neuer faile vs, if we rest vpon his prouidence: hee that sayd to Abraham, I am the great reward, *Gen.* 15. saith the same vnto vs also, if wee haue the like faith that Abraham had.

But this faith must call vppon thy patience, to abide quietly the Lords leisure, hold out yet a little longer, and hee that shall come will come, and will not tarry, and at his comming, hee will reward thee for thy patience seauen fold into thy bosome.

If thou call vppon God this day, and he heareth thee not, call againe to morrow, and the third day, day after day, till he heare thee.

like

like the Israelites, when they fought against their brethren the Benjamites: though it goe hard with thee for many dayes, and many yeares, yet bee sure that ere long the yeare of Jubile will come, and set all the children of God at libertie.

Our Saviour in this place had now continued fortie dayes without meate, and yet he fasteth, and the diuell tempteth, and his belie aketh, and his stomach hungreth, Christ is still the same, both before his fast, and in his fasting, and after his fasting, the same to day, and yesterday, and the same for euer.

Let Christ teach us patience, to indure all crosses and temptations.

Make Patience thy porter, and thou shalt be strong enough to carry all burthens.

This patience is like the hearty spies, that returning from Canaan, told their brethren, tis nothing to ouercome them, *Num.* 13. so being armed with patience, when thou buckles with affliction or pouerty, or any crosse soeuer thou canst, say, it is nothing to ouercome them.

So the Godly haue taken courage to themselues, and in the very brunt of their troubles, they haue learned to triumph with Paul, In this we are more than conquerors:

Daniel

Daniel waiteth six daies in the lions den, and at length came Abacucke, that neuer before knew Babilon, with an harnest dinner vnto him.

So whether after six daies, or after 21. days sooner, or later, God will succor thee, only be patient, and thinke it not long: for though it be an old saying, it is a true saying, Mans extreamity, is Gods opportunity.

Christ suffered his Disciples to be almost vnder-water, and their shippe to bee couered with waues, before he rescued them from the seas rage, *Mat* 8.24. till then, the history noteth he slept: but when they cryed out, maister, saue vs, or we perish, he awaked, and rebuked the windes, and all troubles and daungers fledde before him, like a troupe of lowses afore the shepheard.

Helpe is neuer better welcome, then when wee are most pinched with extreamities; as muslicke after mourning hath the sweeter melodie, and best pleaseth the eare: It is like Dauids warbling harpe, to cure Saul his frenzie.

Dauid as it seemes, made a Calender of the Lords kindnes towards him, where he saith: I haue been yong, and now am old, yet neuer saw I the righteous forsaken, nor his seede

begging

begging their bread.

David doth not deny, but he saw the godly, and their children hungry, and wanting, and in misery, but hee neuer saw yong nor olde that they were quite forsaken, and cast off in their misery, as we see hee suffered his owne sonne, to want, and to bee hunger-bitten in this desart forty daies together.

But at length, and all in good time, before he should faint, the Angells came and ministred to his necessitie.

Ionah must not forthwith be deliuered, hee must be three daies in the belly of the whale-fish, & then must Ionah be cast to the shoare, *Ionah.* 1. 17

Lazarus must begin to stincke hauing layen foure daies already in the graue, and then must Lazarus be raised vp, *Ioh.* 11. 39

When Christ shall haue abstained forty daies, then is it time for the Angels to come.

Whatsoeuer extremity then God shall lay vpon vs, be it neuer so sharpe & vehement, if in it thou lose thy goods, thy children, thy liberty, thy health, lose not patience too: and that shall helpe thee right soone to recouer all againe.

I say, and Gods sacred truth auoucheth it to be true, rather then Eliah shall starue, a

rauen

rauen shal feed him: rather then Ionah shall downe, a fish shall saue him: rather then Peter shall sinke, Christ his hand shal stay him: rather than Lazarus shall die vnpitied, the dogs, more mercifull than their master, shall take compassion.

Man shall not liue by bread onely.] Christ seeth nothing but stones, and that which cannot bee eaten, and therefore he turneth his minde from the externall obiects to the word of God, and with that comforts himselfe, and foiles the diuell: which word euery christian must flie vnto when any temptation assaulteth vs, thence as out of Dauids Scripture, let vs fetch that stone that may confound Goliah: thence let vs learne to answer Satan, when he tempts vs to distrustfulnesse: if all the world were full of bread, if it were as plentiful as stones, yet know Satan, that man shall not liue by bread onely, but by euery word proceeding out of the mouth of God.

One thing is necessary, which is the word of God, and whosoeuer shall feed his hungry soule therewith, shall receiue full and perfect nourishment, and shall bee able to continue longer in the strength thereof, than Moses in the mount.

This

This is better then Manna that was giuen the Israelites in the wildernes, for they are dead, but this is the liuing breade that came from heauen, and this feedes vs vp to eternall life, *Iohn.6.*

This word is Christ his sword, and it hath two edges, to cut both wayes, and with his sword doth he incounter with Satan, and conquer him.

These words are borrowed from the eight of *Deuteronomie*, where the Lord speaketh thus to the Israelites: the Lord God hath humbled thee, and suffered thee to hunger, and hath giuen thee Manna to eate, neuer knowne to thy fathers, to the end hee might teach thee, that man liueth not by bread only, but by euery word proceeding out of ỹ mouth of God.

As if he should haue said because hee permitted thee to hunger, and yet suffered thee not to perish, thou mightest hence easily haue learned, that it is God onely that sustaineth thee with his word without bread.

That this doctrine is true, besides the infallible testimonies of the word, your owne experience can witnesse; for, if we liued by bread onely, it were necessary that we should be continually, and at all times filled therewith:

with: but it is indeed the word that feedes vs, and the blessing of God lapt vppe in the word that giues vs strength, & makes vs able to receiue the good creatures of GOD vs, meane bread, and drinke, and such necessary foode, who also maketh our meat so receiued, to be nutritiue to our bodies.

When we are healthy and strong, and able to receiue our daily sustenance, why then wee must acknowledge that this strength proceedes from God. If contrarily wee be sicke, and weake, and can neither receiue our foode, nor digest it: after wee haue taken it, then we must know, that God hath taken our strength frō vs, so that we are no longer capable of it: and he hath also taken the gift of nutrition from thy meate, that it shall not feede thee, and so thou art vnfit for thy meat, and thy meate for thee.

Therefore still acknowledge this reply of Christ in this place; man shall not liue by bread onely, but by euery word proceeding out of the mouth of the Lord.

Bread, flesh, and other prouision, would seeme but slender instruments to worke our health, and to nourish in vs that life which God hath giuen vs.

Because they are common things, we make

no mistery of them: yet haue they matter of wonder and astonishment, if we weigh them aright. We could not liue, nor be increased by such weake meanes, if God had not giuen them a special blessing to strengthen our bodies.

This, together with that which already hath beene spoken, proclaimes vnto vs, that man liueth not by bread onely: and for this cause doe wee vse to sanctifie our meates afore we receiue them, and after, which we call saying of grace, wherein we pray GOD by those his good giftes, our bodies maye receiue strength, and withall, to teach vs, that bread without the worde cannot feede vs, for it is sanctified by the word of God and prayer.

To draw towards an end, we learne two things by these words of Christ, he that hath faith shall taste of two things.

When he wantes sustenance and is hungry, he shall be so strengthned with the word of God, as if hee had stuft himselfe with the abundance of all delicates.

The second is this, whosoeuer hath a stedfast confidence in God, shall not be left so destitute, but that God will vndoubtedly supply all necessaries vnto him, as if he be pitched

ched with extreamity of hunger, rather th
hee shall perish in his extreamity, God wi
giue him breade at length, though hee ma
raine bread from heauen, as hee did for th
Israelites when they liued in the desart, be
ing a place where no fode could bee got
ten.

Let euery Christian man promise himself
vndoubtedly these two things: for hee can
not be deceiued of his hope, rather hee sha
haue sufficient to eate, or his hunger shall b
so tollerable vnto him, that hee may well in
dure it without fainting, for gods word sha
sustaine him.

If thou bee naked and haue nothing to co
uer thee, rather than thou shalt perish so, Go
will conuert the leaues falling from the tre
into coates, and clokes, for his children: h
can as well do this, as cause the Israelite
garmentes to continue fresh vpon them t
space of forty yeares together, *Deut.* 8. 4.

Their clothes waxed not old, nor did the
feet swel the space of forty yeares.

It is spoken, and I do partly beleeue it, th
there are not so many sheaues of corne, a
there be people in the world: and it were n
possible, I speake after the manner of me
that there should bee bread enough to suffi

many, were it not so, that God both daily
ste, and increase the corne in the graine,
the meale in the bowe, and the bread vp
the table, yea and in the mouth too, when
eat it: as was done by our Sauiour Christ:
S. Iohn recordes it in the fourteenth
pter.

Beliues, wee see poore men and their chil-
en, in as good liuing, and as well to see to
ough they fare hardly and scant, as the rich
their children, who glutte themselues
th abundance.

Daniel and his fellowes fed vpon pulse, and
they looked as ruddy and well coloured,
they that fed at the Kings trencher, *Dan.*
.

Thus you haue seen Satan tempting, but
ercomming; fighting, but yet foild, and so
ing to Christ both field and victory;
the world combated with Christ, and
ercame the world, and triumphed, say-
I haue ouercome the world, *Ioh.* 16. here
smell the worlds partner, Ramos a chal-
ger, and came furnished with many backs
counter with Christ; and Christ van-
hed him so, as now yee may make a
w triumph, and say: as before I ouer-
me the world, so now haue I ouercom e

the diuel that red dragon, that with his
drew downe the third part of the starres of he
uen. Christ snared him in his owne snar
and with his owne sword cutte off his hea
as Dauid strooke off the head of Goliah.

Christ entred into this battell with S
tan, and ouercame him, and all for vs: by
word he became victor, to shewe what ma
ner we must vse, if wee will looke to ou
come as he did.

Dauid vsed neither sword, nor speare, n
armor, but a sling and stone onely.

This is the sling that must confound o
spirituall Philistin, euen the word: wee sh
finde our selues better guarded and fen
with this single furniture, than Dauid w
with Saules armour.

God grant we may so carry our selues,
passe as strangers through the desart of t
desolate world, that hauing fought like g
souldiers, vnder the banner of Christ, in t
spirituall combat, with sin and Satan, a
uing finished our faith in much patience, w
may bee translated to that promised land
the generation to come, which I trust in
approcheth apace: to him with the Fath
and holy Ghost be rendred all honor and p
wer, now and euer, Amen.

T

And when they were entred into the ship, his Disciples followed him: & behold there rose a great tempest in the Sea, so that the shippe was couered with waues, but he was asleepe: then his Disciples came, and awoke him, saying: Master, saue vs, we perish: and he said vnto them, why are ye fearefull, O ye of little faith? and he arose, and rebuked the winds, and the sea: so there followed a great calme. *Mat. 8. 23. &c.*



Christ being wonderfull in his nativity, wonderfull in his ascention, and wonderfull in his transfiguration, is wonderfull heere by his miracles.

In this Chapter are layd before the figure seuen miracles:

1 The healing of a leaperous man.
2 The healing of a woman troubled with feuer.
3 The healing of the Centurions seruant.
4 The strange appeasing of the wind, as in the text: therefore this may be called, *Scrip-*

ture miraculosa, the miraculous Scripture.

This miracle is recorded for such as are either sicke, or troubled, or oppressed, or beset with any danger, that whatsoeuer sorowe or aduersity shal strike our sailes, or what trouble soeuer we shall sustaine, we may remember, others haue tasted of the same whippe before vs, and none can harbor in the heauen of blisse, that haue not first been weather-bitten with many rough stormes, and sharpe tempests.

Though our shippe happen to bee couered with waues, like the shippe in this place, yet be not faithles, but haue hope, and knowe that Christ sits at the sterne, and will not suffer vs to miscarry.

This text containeth fiue parts.

1 The Apostles feruent loue, in following him by sea and land.

2 The Actioent happning, viz. a great tempest, applyed to the casualties of this life that happen to the godly.

3 The time when this tempest happened, viz. when Christ slept.

4 The Apostles only aide and helpe is to Christ, Master, saue vs, we perish.

5 Christs reprehension: why are ye fea-

ull, O ye of little faith?

6 Christs helping hand, in staying the ind.

First, of their loue in following Christ.] The rinity of the godly is to sticke to God, and o followe his will, and therefore the Pro- et Dauid saith, it is good for me to cleane nto ỹ Lord, 1. *Sam* 12. 14. Samuel also per- uaded the Israelites, that they should fol- w the Lord their God, and not depart from im.

The children of god ought to carry so great affection to God, as Elishah did to Elias. *Kings.* 1. who would not part from him, til e Lord diuided them.

Such was the affection of the Apostles in is place, and at all times, they followed the mbe whither soeuer he went, to the moun- ine, to the desart, to the sea, and here to the ype.

This must teach vs to follow Christ both sea and land, in time of persecution, and ife.

For as the separation of the soule from the ody, is the death of the body: so the separati- of Christ from the soule, is the death of the ule: therefore we must follow Christ euen to the sea.

What multitudes of people are recorde
in the fift of *Luke*, they preſſed vppon him
ſuch ſort, that for feare of the throng, he
faine to enter into a ſhippe.

The like throng of followers is mention
in *Luk.* 8. If the Queene of Sheba could ſa
of Salomons followers, happy are thy m
and happy are theſe thy ſeruants which ſt
alwayes before thee, and doe heare thy w
dome.

Much rather may it be ſpoken, happy
Chriſts followers and his attendants, th
ſtand euer in his preſence, like the Apoſtle
to heare his heauenly wiſedome, ſince a gr
ter then Salomon is heere, for this is he th
taught Salomon his wiſedome.

There is vertue in Chriſt, and it is an
tractiue vertue, to draw vs vnto himſel
like a load ſtone.

He refuſeth no ſeruant that will come
his ſeruice; let vs then be willing to offer o
ſelues to ſerue ſo good a maiſter, for his b
then is light, and his yoake is eaſie.

He calles vppon vs for our good, Come
me all yee that are heauy laden, and I w
refreſh you, *Mat.* 11. 28.

Other maiſters vſe to load their ſeruant
but Chriſt is ſuch a maiſter, that takes

brethren from his seruants, and carries it vp on his owne shoulders, to ease them.

Ioseph his brethren were glad to haue corn for money, but Ioseph returned them both their corne and mony too, *Gen.* 43. 21.

So if wee will bee the followers of Christ, and serue him, wee shall find his seruice no seruitude, for hee will giue vs our freedome, and our wages too.

In the eight of *Luke*, a certaine scribe comes to Christ, and sayth: maister I will followe thee, whithersoeuer thou goest, *Luke.* 8.

Loe this scribe, who before hee knewe Christ, had a whole commonwealth in his head, being a meere worldling, now began to leaue the world, and to cast away his olde slauery, as the blind man threwe away his patched cloake in running to Christ, and betake himselfe to Christ his seruice.

In the nineteenth of *Luke*, we find Zacheus running to Christ, the world and Mammon had so hang vppon his backe till now, that he could not trauell to Christ: but now hauing come to the knowledge of Christ, and Gods mercifull calling vpon him, hee changeth his former resolutions, and shooke from him his villages, and his exactions, as Moses did put

from him his shoes, when the Angell cal
vpon him out of the flaming bush; and
he was so light as Peter when his shacke
fell from him, and he runnes to Christ ha
ly, who receiued him ioyfully.

In *Mark.* 10. one comes running to Ch
in like sort, asking him what he might do
possesse eternall life.

In *Mat.* 20. two blinde men, though th
could not see Christ, yet they could follo
him: and they gained that which they wo
not lose againe for more golde then Geh
toke from Naaman. euen their sight: a
now seeing him that saued them, they follo
him more eagerly, returning Christ m
praises, then the wise men did presents, *Ma*
2.

All these are so many summons to cite
before the consistory of Christ, the blinde,
lame, and diseased scribe, and publican, sick
and whole, and all doe call vpon vs to follo
Christ like his Apostles.

And behold, there arose a great tempest
the Sea: and the ship was couered &c. Bu
we are to speake of the accidents happning
the great tempest: but euen now Christ a
his Apostles had entered into the ship
and loe, a storme so preuaileth, that t
ship

...s that carried them, is now couered with ...aues.

Euen now it was calme, when the shippe ...chored in the hauen, and no sooner are the ...iles hoised, and they lancht into the deepe, ...t ship, and men, and all are in ieopardie of ...owning, see an vnexpected sodaine alterati...

Here wee may view the state of Christes ...urch militant: It is like the Arke floating ...on the waters, like a lilly growing among ...e thorns, like the bush that burnt and was ...t consumed, like Christs ship in this place ...uered ouer with waues, and yet not sincke. ...od suffereth his Saints to be oftentimes in ...anger, either to shewe his power in their ...uerance, or to cause them by tribulation ...come to him for succor, and to make them ...e more thankefull.

So he humbled the Israelites before Pha...oh and his Egiptians, Exod. 5.

So hee humbled Iacob all the time he serued Laban.

Hee humbled Iob in a greater measure, ...ffering Satan to discharge at him all his ...ts at once, thinking to make a full end of ...m, Iob 1.

...e humbled Ahiah, 1. Kin. 19 in making

...ym

him flie from Iezabel that sought his life.

How did hee humble his owne Apostles, that were so deare vnto him, suffering them to bee imprisoned, racked, whipped, stoned, slaine with the sword? *Heb* 11.

Nay, Christs own Mother scaped not free, *Luke* 2.35. Simeon speaketh, that the sword of tribulation should pierce her heart.

Christ himselfe entred not into his glorye, but being consecrated through afflictions.

The miracles that Christ wrought in healing others, did not so much moue the Apostles, as the miracle they felt in themselues.

Their faith had not such exercise nor trial, in seeing the blind recouer their sight, *Iob* 1.8 the lame their limbs, the dumbe their speach, and the deafe their hearing; but now that the ship vnder them is in danger, is violently tossed, and death is presented before them, their faith begins to faint like Peter, and to looke about like Iob for his patience, when he lay scraping himselfe vpon the dunghill.

The storme put them to a stagger, though Christ was in the ship with them.

This storme arose vpon their entring into a ship; this ship is a figure of the church.

So soone as thou art received into the Church, and hast giuen thy name to Christ, thou

thou must looke for a stormе or a tempest. Satan will neuer bend his malice against thee till then.

When we are running, and in the ready way to Christ, then comes Satan, and laies stumbling blockes in our way, tempting vs with one bait or other, either with wantons, as Samson, when he dallied with Dalilah; *Iud.* 16. or with couetousnes, like Achan, and Gehezzi; *Iosu.* 7. or with pride, like Nabucadnezzar; or with selfe-loue, like Herod; or with enuy, like Cain: and all to turne vs aside quite out of the way from God, as hee cosoned Adam out of Paradise.

If these baites doe not preuaile, then hee takes another course (for Satan that subtile Serpent hath more sleights in his budget, then Dauid had stones in his shepheardes scripper) *1. Sam* 17. 40. he will begin to rage and rayle against thee like Rabshake, and throw all his stormes at thee, as he threwe a whole floode of water against the woman in the Reuelation, *Re.* 12. 15. and as he thought, to sinke Christ and his Apostles in the ship.

This of all the diuells dartes is most violent, euen his fiery dart of persecution.

There is a punishment executed by our magistracy vppon silent malefactors, which

is

is called the prelling to death, and it is a torment of the greatest tortures.

And the diuell by his executioners exerciseth the same cruelty vpon Gods Saints: he hath his prelling tu, and we are forewarned to armeour selus against that tormēt by our Saviour.

In mundo pressuram habebitis If thou wilt not leaue thy waye thou art in, nor breake thy course in running to Christ; he will shew the vttermost of his malice against thee, and put thee to the Racke, as he put Eue to the Satu.

And this hath prooued no small rub in the alley, for it hath turned aside many a forward runner.

Iudas a great while ranne well, but Satan stopt him in his race, *Mat.* 26. 15. and made him swallow a siluer hooke, as hee beguiled Eue with an Apple; and so his end proued worse than his beginning: he againe so slighted Demas a great Professour a long time, with giuing him but a small taste of the cup of affliction, 2. *Tim.* 4. that he forsooke his way, left Christ and his Apostles, and embraced this present world.

Hee so preuailed with King Agrippa that though he gaue himselfe to heare Paul preaching,

hing, yet Paul left him but almoſt a chriſti-
n, and could not make him a chriſtian alto-
ther, *Act.* 27. 28. Not to dwell on particu-
rs, this Satan hath wraſtled mightily, a-
n with the elect veſſels of mercy, and vnto
is houres had quite ouerthrowne them, if
hriſt had not reſcued them, euen then when
he fatall blow was comming, like the Angell
at ſtayed Abrahams hand, when he had
ne ſtaine his ſonne, *Gen.* 22. 12.

How long did he chaine vp Paul, making
m his inſtrument to perſecute Gods ſtyle
ren, till Chriſt drew him by violence to him-
lfe; and afterward hee perſecuted Satan,
nd had him in the chaſe, as before Satan
haſed him?

How ſtrong was Satan, and how weake
as Peter, that ſeemed to be the ſtrongeſt of
e Apoſtles, but ſhewed himſelfe in the
ndſtes the weakeſt, when he denyed his
aſter thrice together?

But though he receiued this foyle from
e diuell, yet Chriſt raiſed him vp vpon his
et, from the downefall of his ſin, like Lot
ris out of his [illegible]

For ſtumbles the rude, as well as the
ourteous; and thought to haue diſcouered
my his violent blaſts, the vine it ſelfe [illegible]

ſus

Christ, he tempted him in the desart: he caused the Scribes and Pharises to tempt him: hee made his owne Disciple Peter to tempt him; when he would haue dissuaded him from going to Ierusalem: the tempted Iudas to betray him: he suborned false witnesses to accuse him: and Pilate to condemne him, being altogether vnto end.

But all this wrought Satans ouerthrow for Christ by his death ouercame the diuell and triumphed like Samson, when he boware himselfe, and dyed with the Philistims, Iudges 16.

And thus much shall briefly suffice concerning this tempest: now let vs consider of the time when it happened.

But he was a sleepe. The winde blowes and the storme rageth, and the sea swelleth and the ship sinketh, and the Apostles cry out, and yet Christ is asleepe, as if he cared not for himselfe, nor his Disciples perishing.

Gods iudgements in not by mans iudgements to be measured.

Heere Christ seemeth vnmyndfull of his Disciples, of the ship, of himselfe: he slept, fulfilling these scriptures, He that keepeth Israel, shall neither slumber nor sleepe.

Psal.

Pſal. 121.

And yet here the watchman of Iſraell ſlee-peth.

Againe, Can a woman forget the fruit of her woombe? Though ſhee doe, yet I can-not forget thee; yet here Chriſt forgets, Eſay 46.

God ſayd to Iacob, I will goe downe with thee to Egypt, and bring thee backe againe, Geneſ 46.

And to all the godly Chriſt ſpeaketh, in Mat. 28. Loe, I am with you to the end of the world: and yet here Chriſt ſleepeth. That I ſay vnto you, I ſay vnto all, watch, and yet Chriſt ſleepeth, and watcheth not, Mark. 13.37.

Ioſeph was in priſon, and there the Lord was with him; yet here Chriſt being with his Diſciples in this great danger, ſleepeth.

This ſleeping of Chriſt muſt not be ſo con-ſtrued that hee ſhould not bee carefull of his Apoſtles; it rather noteth, how wee are ſecure when Chriſt ſleepeth.

We are not ſafe, longer thã Chriſt ſtandes on vs, Iohẽ he ſtretcheth his hand ouer vs, we are as well guarded as the Iſraelites when Moſes held vp his hand.

Saint Auſten writing vpon the 56. pſalme ſayth,

faith, *Tunc in te dormit Christus, cum oblitus fueris passionis Christi*: and then saith he, *Navis tua turbatur*: when thou forgettest the passion of Christ, then Christ sleepes in thee, and then thy shippe is troubled, thy heart is worthily troubled, because *Excedit vita de quo eredideris*: thou forgettest him on whom thou shouldest beleeue.

Thy passions are great, when thou forgettest Christs passion.

Excita Christum, fidem recole: raise vppe Christ, and all stormes shall vanish away.

Wilt saue thy ship safe, and thy soule vntoutled with the waues of sinne, haue faith, and be watchfull, take vnto thee the buckler of faith, as Paul speakes in the fift of the Ephesians.

As Nahas said to the men of Iabes Gilead, 1. Sam. 11. In this I will make a couenant with you, so that I shall pluck out all your right eies: so our spirituall Nahas the diuell will make a couenant with vs, so that he may take from vs our right eies, and so cause Christ to sleepe.

Christ sleepeth, to make his Disciples know what little helpe was in themselues, that so they might flie vnder right vnto Christ.

In

In the twentieth of *Iudges* wee reade, that the Israelites lost the field two dayes together, although they fought in a good quarrell, and at the Lords commandement: fortie thousand were slaine by the Beniamites, but the third day the Israelites preuailed, and gaue their enemies an vtter ouerthrow.

So Christ may seeme for a time to sleepe, for the triall of our faith and patience, but he will not suffer vs to perish.

Maister, saue vs, we perish. The Apostles onely ayde, is to runne to Christ. Anna in her barrennesse ranne to God, and obtained Samuel, 1. *Sam.* 1.

Dauid in his perill ranne to God, and obtayned deliuerance. I cryed (saith he) with my whole heart, and the Lord heard me.

Salomon hauing built that magnificent temple, ran to God, and prayed God to heare whatsoeuer prayer should bee offered in that temple.

The same Salomon asked of God wisedome, and God gaue it him, 2. *Chr.* 1. 12. and the Apostles in this place flie to Christ, praying him to awake & helpe them, remembring that in *Iohn.* 14. 14. Aske and you shall receiue. In the second of the *Kings*, and first

chapter, the seruant of Elizeus being in feare seeing an hoste compassing the Cittie with horses and chariots, cried to his maister Elisha, Alas Maister, what shall wee do?

And the disciples cry to Christ in like manner heere, Alas Maister, what shall wee do? saue vs, or we sincke.

It was high time to awake him, when death was so neere them: the disciples cried vnto Christ, saying, What meanst thou to slumber, since we are in danger of drowning? as the Ship-maister said to Ionas, What meanest thou, O sleeper?

When the tempest shooke Ionas Ship, it is said, the Mariners were afraid and cryed euery man vnto his God, yet they knew not the true God: but heere the Apostles cry onely for helpe to no other, but vnto Christ: the tempest terrified them, as troubles fright the godly, and make them runne to Christ, as after then Samuel ranne to Ely, 1. *Sam.* 3. 5.

Troubles are like Iohn Baptist, sending vs to Christ.

When affliction comes and presseth vs downe, or beates vs, as Satan buffeted Paul, then be we carefull to seek out Christ, as Saul sought out the Seer, 1. *Sa.* 9. and as the Apostles in this place runne to Christ for succor.

Why

Why are ye so fearefull? O ye of little faith: That which Christ comanded the Romans chap. 15. Support one another, is here practised by Christ himselfe; hee supporteth his disciples, and beares with them, not shaking them off, but mildely reprehending them, Why are yee fearefull, O yee of little faith: being Christs owne followers, and having Christ with them, yet they could not be confident, and therefore they are very well reproued for their weakenesse, O yee of little faith!

As wee are not to bee so confident and strong like Peter, relying vppon his owne strength so much, when he said hee would neuer forsake Christ, and yet was the first that shrunck from him: so let not vs bee so weake, nor so fearefull, like the Disciples heere.

Feare is the mother of distrustfulnesse, as Peter distrusted himselfe when he began to sinke: and as Paul's his company were out of hope they should bee saued in that dangerous voiage, when the ship that caryed them, shiuered in peeces.

O yee of little faith! Heere is the cause added why they were so weake, because they wanted faith.

If the disciples had had but as much faith as a grain of mustard seed, they might be strong enough to remoue mountaines: but they could not here remoue the storme, their faith was so small, no more then they could heale the lunatike man, *Mat.* 17.

Though the Disciples walked daily with Christ, and saw his miracles, and the workes hee did, yet they could not draw faith from him, as the woman drew vertue from him, though she touched but his hemme, *Mat.* 9.

A little faith would haue qualified this great storme, and haue pacified the waues, as a little oile and a little meale could suffice the poore widdow, and saue her from perishing in the dearth.

Our sinnes are in an Ephah, but our graces are in a shell: all our vertues are diminutiues, they are all little ones, like little Zoar. A little wealth, and a little pleasure seemes nothing but a little faith is inough, though it be neuer so small a mite.

Christ saith heere, O ye of little faith! see, our stature in religion is but short and little, and we grow little and lowe, like Zacchæus. that wee cannot see Christ: but Christ will haue vs to haue much faith, as hee biddeth vs bring forth much fruit.

Thus

Two things in this place must bee noted: Fyrst, how the very faithfull are now and then shaken in faith. Secondly, how the faithfull may bee greatly tempted, and yet continue still in the bosome of God.

Then he arose and rebuked the winds and waues, & there followed a great calme. Here is Christs helping hand, in staying the tempest. The disciples were not so importunate for helpe, as Christ was ready to comfort them.

It is written, Aske & ye shall haue, knocke and it shal be opened vnto you: heere is that Scripture fulfilled, the Apostles crye vnto Christ for succour, and succor is giuen them. The great stormes, how violent and raging euer, is here in a moment qualified, when Christ ariseth and rebuketh it.

All the stormes and troubles that happen to the godly, they are but an *interim*, they are but of short continuance, and then shall Iob haue his children and goods againe: so Christ may sleepe, but his prouidence euer waketh, and preserueth them that belong vnto him.

Foule weather lasteth but a while; and then followeth a great calme, like vnto the noyse of harpers after the sound of thunder,

Reuel. 14. 2.

Heauinesse may indure for a night, but ioy commeth in the morning, ioy is here presented in a moment to the Apostles.

Euen now the skie was full of clouds, and now the skie is cleere, and the cloudes vanished, and the calme is greater than the storme.

Wee may be in danger and trouble, when Christ sleepeth, but when Christ awaketh, and seeth the waues sowsing ouer our heads, and the water flashing into the ship, he ariseth and rebuketh the waues, as before he rebuked his disciples, and so the calme follows.

The windes blustred, and the water violently swelled, as long as Christ slept, as if they had beene privy to his sleeping; but as soone as Christ awaketh, and considered of the tempest, the windes and waues considered themselues, and became quiet.

Here is a full president of Gods mercie, and of his power, hee exercises both for the good of his disciples, his will appeeres in repressing the waues, his power in suppressing the rage thereof.

This made Tobie say, Thou scourgest, and yet takest pitty; thou leadest to hell, and bringest againe, *Tobit.* 13. 2.

And

And Gods owne testimonie proues the same, I kill, and I giue life: I wound, and I make whole, and in *Iohn.* 16. Christ saith; Ye are in sorrow now, but your hearts shall reioyce, and your ioy shall no man take from you.

Let vs praye to God to increase our little faith, and our ship shall neuer miscarry.

Thus you haue briefly seene the loue of the Apostles in following Christ to the shippe: you haue also seene Satan tempting, the weather storming, the windes blowing, the Disciples trembling, and Christ sleeping: yet hee being cryed vnto, awaketh, and ariseth, and appeaseth the rage of the sea, and so suffereth not his disciples to perish.

The Disciples loue towards Christ, must arme vs with like affection towardes him, and their want of faith must stirre vppe our weakneſse and incredulity, and make vs fly to Christ, like the restlesse Doue to the Arke.

So wee shall be sure to be safe amidst all stormes, like his disciples when Christ rebuked the windes.

Vse this Carde, it will the better direct thee in thy Compasse: as the Angell led Abrahams seruant a streight path by land; so this

will leade thee a right course by sea: and if any storme beat against thy shippe, thou shalt be sure to come safe to shoare, when others, for want of this guide, shall perish by shipwracke.

The Sinners Bath.

If we acknowledge our sins, God is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes, *Iob.* 1.9.

THis is a lesson for all, but for Christ; all besides him, prince, prophet, and people; from the Marchant to the Porter; from him that sits on the throane, to him that grindes in the mill, all are weake and feeble, and diseased, and sicke of one sore: and therefore must all apply to themselues, one and the same kind of cure.

None but Christ alone could say, which of you can rebuke me of sinne?

Since all haue sinned, all had needs to be cleansed.

The

The publicans and sinners, and soulders come to Iohn crauing to be saued, *Luk.* 3. 12. 14.

And here a greater then Iohn proclaimes, that all sinners, that will be set free from their sinne, shall be so soundly saued, and cleansed, in this so wholesome a Bath, that they shall neuer neede a second cure, no more than the lame cripple, *Acts.* 3. being once restored to his feete by Peter, did euer any more betake himselfe to his crutches.

And this Bath, as it is most pretious, for it cureth all diseases, euen the most putrified and exulcerat sores; so is it yet most highly to be reckoned, because God offers it freely to all commers, of all sorts: like the pole Bethesda, that freely healed all that washed in it, *Ioh.* 5. 24.

Once God the father proclaimed to the thirsty: ho, euery one that thirsteth come to the waters, and ye that haue no siluer, come buy wine and milke without money.

And here God the sonne proclaimeth speaking to the sicke, as he to the thirsty, come to be bathed, all ye that be leprous and sinfull, come cleanse your soules, and receiue soundnes to your selues without money, *Esay.* 55.

Other baths doe but wash and cleanse the bodies

bodies of men: but this is the soueragine Bath of the soule, none but this can purifie the soule, and take away the maladies of it, by the secret vertues thereof.

The Disciples of Christ, though they had the gift of healing, and power giuen them to worke miracles, yet they could not cure all diseases: as they could not cast the diuell out of the lunaticke man, in the seuenteenth of *Mathew*, Christ alone did that; so in this place, though God hath giuen power, and still to men, to heale diseases, God alone will haue the prerogatiue in curing the diseases of the soule; none may doe that, but hee.

Howsoeuer the Pope will seeme by his counterfaite phisicke to purge mens soules, and to cleanse their sins by his buls, pardons, and indulgences, and such trumpery; yet we know that his phisicke, hath deceiued all his patients, and hath wrought no more cure on the soules of men, the Elisha his staffe did recouer the Sunamites child, when Gehezi laid it vpon the face thereof, 2. *Kin.* 4. 31.

The Popes patients are sicke still, and still dead in their sins, for all the Popes druggs: as the Sunamites child was dead still, till Elisha came.

Not

Not to amplifie a large discourse in the commendation of this Bath, as Philip said to Nathanaell when hee was desirous to see Christ, come and see: so say I vnto you, come and see, come and proone this Bath.

I know, that if you wash in it, you must needs find the vertue of it, as Naaman found the vertue of Iordan, to heale that which all the riuers of Damascus could not cure.

When you haue practised it, I know you will say, as the Queene of Sheba said to Salomon, I heard before of thy wisedome, but the one halfe hath not bin told me: so I haue heard the praises and vertues of this Bath before now, and loe, the one halfe hath not bin told me.

If we confesse our sinnes, God is faithfull to forgiue.

Confession of sinne must goe before, and then forgiuenes of sins will follow after.

The text admits this short diuision.

The sinners salue, and the vertuous operation of it: the salue, if we confesse the cause, or operation, God is faithfull to forgiue.

As Christ told Martha one thing is necessary: so here he telleth vs, one thing is necessary

cessary that sins may be forgiuen.

Wee must note, that there is a three-fold confession: First, there is a confession of faith, which is the act of religion. Secondly, there is a confession of praise, an act of gratitude. Thirdly, there is a confession of sin, as here, an act of contrition.

Confession of faith made by Peter when he sayd, thou art Christ.

The answere was, flesh and blood haue not reuealed these things vnto thee.

Confession of praise is made by Dauid in the 106. *Psalme*: praise the Lord, because he is good.

Of confession of sins, we haue many presidents in scripture, Moses confessed the sins of Israel. This people hath committed a great sinne, *Exod.* 32. 31.

Dauid confessed his adultery.

They that came to Christ, confessed their sinnes.

Most notable is the confession of the prodigall sonne, out of which we may learne the manner of true confession: first he did meditate with himselfe, how hee should confesse his sins vnto his father, in that he said: thus will I say.

Secondly, he cryed out, I haue sinned: he

doth

eth not excuse himselfe, nor hide his sinne
he Adam.

Against heauen, because hee esteemed
rthly things more than heauenly things,
nd against thee, *Gen.* 3. there hee lookes into
he waight and greatnesse of his sinne, in of-
nding so good a father, who had giuen him
liberall a portion.

I am no more worthy: hee was ashamed
himselfe, as Adam was ashamed of his na-
ednes, arguing a sharpe remorse.

And this confession was well accepted of
e prodigall sonnes father: and our con-
ession will bee accepted of our father, e-
en of GOD, so oft as wee confesse as he
id.

It must not passe without his note. In that
is confessor saith, hee would rise and goe to
is father, that is, he that will confesse aright,
ust rise from sin, as Samuel rose from lee-
ing, and as Mathew rose from the custome-
ate, when Christ called him.

He that hideth his sins, shall not be direc-
ed but he that confesseth, and forsakes them,
hall haue mercy, *Prou.* 28.

God required confession of Adam and of
ain, to shew the necessity of it.

It is recorded of them, who were bapti-

zed

zed of Iohn, that they confessed first their sins and in *Acts* 19. they that beleeued, came and confessed.

Both wee and our aduersaries doe hold confession to be lawfull, but we differ from them.

First, because we say, it must be made only to God: they say, it must be made also to man, and so they haue grounded their auricular confession.

Secondly, when we grant, that vpon speciall occasion, as for the glory of God, and the satisfaction of his church, it may be lawfully made to man, yet they appoint it to be so necessary, that without it, is no repentance, no saluation; and that necessity we deny.

This auricular confession came in about Theodosius his time, & was not from Christ his time in the church, the history is to be read in Zozomenus 7 Booke, Chap. 17. In which history we may reade, how this confession was abused, and how Nectarius in Constantinople caused it to be altered.

If we confesse, &c. God doth not promise confession: but vpon condition that wee first confesse, we may not looke for pardon, vnlesse we make confession.

Where

There is a prouerbe commonly vsed, confesse and be hanged; and this true with men, for the malefactor his own mouth condemns him, and the lawe proceedes to execute him; but with God it is otherwise, quite contrary: confesse, or not be saued.

I will shut vp this first part of my diuision concerning the value of confession, with that president of confession made by Iob in the 31. of his booke: amongst other things, that testified his innocency of life, he citeth this; if I haue hid my sinne as Adam, concealing mine iniquity in my bosome.

Our sinnes.] Sinnes spirituall leprosie, for in *Leuiticus*. 13. it is written, the leprous ought to be seuered from the rest of the people, and should accuse himselfe and say, hee was polluted: so the sinfull should be seuered from the Saints of God, and should condemne himselfe.

Sinne is tirannicall, and brings the soule of man into bondage, & slauery, *Rom*. 6. 16. and therefore sinners are called, *serui peccati*, the slaues of sinne.

Sin is called captiuity, and it takes away the soules freedome: and so sinners are called *Captiui*, Captiues, *Rom*. 7. 23.

It is compared to a serpent, because the in-

infection of it secretly creepes into the heart of man: and therefore it is said, flye from sin, as from a serpent, *Eccle.* 21.

Since all these and infinite more inconveniences do issue from sinne, let us seeke and sue to Christ to be cleansed, as Naaman sought to Elisha to be healed of his leprosie.

Neither Abanah, nor Pharpar nor all the riuers of Damascus could wash away Naamans leprosy, saue the water of Iordane only. 2. *Kin* 5. 12. nor can any water wash away the leprosie of sinne, but the water of contrition, running and streaming forth of the fountaine of repentance.

Wash, and be cleansed, was all the physicke that Elisha gaue to Naaman: and all the cure that Christ vseth in healing and cleansing sinners is but this, confesse thy sins, and be pardoned, 2. *Kin.* 5. 10.

If we confesse our sins, God is faithfull to forgiue vs.

The first reason, driuing vs to confesse our sinnes, is deriued from Gods faithfulnesse.

As if he should say: hide not thy sinnes, for God knoweth them already: and he is faithfull to punish thee, if thou conceale them: *Homo videt, quæ patent, Deus vero intuetur cor-*

man seeth onely the things that are open and manifest, but God seeth the heart. Thus God saith againe, I the Lord searching the reines, Jerem. 27. And againe, All things are open to mine eyes, Heb. 4.

God hath spoken this, and therefore confesse your sinnes, for he is faithful and iust, and this faithfulnesse of God made David to confesse and powre vp his sinnes, I acknowledge my sinnes saith he, and my faults are ever before me.

The same David being reproued by Nathan, for murthering Vriah to possesse his wife, cryed out, I haue sinned, 2. Samuel. 12. There wee finde David confessing his sinne, and in the next verse following, wee finde the Prophet Nathan absoluing him: God hath put away thy sin, thou shalt not dye.

God is faithfull, and will stand to his promise, in saluing our sins, if we repent.

God charged Moses, not to come to the bush, till he had put off his shoes; so we may not presume to come to God, till we haue separated from vs our sinnes, as Christ bade the young man in the Gospell put away his goods, if he would follow him.

Mary Magdalen sought Christ weeping in the Pharises house, and Christ vnto

vnto her: as her appeared vnto her, so he will appeare vnto thee, when thou confesse thy sinnes, and art sorrowfull for them.

God is faithfull: faithfull in his word, his words are faithfull and true: faithfull in his promises, all the promises of God are in him, yea, and Amen. Speake the word only, said the Centurion, and thy seruant shall be whole.

Faithfull in his mercies, for they neuer faile, but are renewed euery morning.

Faithfull in his iudgements, they are termed Righteous and True, *Rev.* 19.

Faithfull in all his wayes, so proued by that song of heauenly Angelles, in *Rev.* 15. Iust and true are thy wayes, King of Saints.

The Prophet David ioynes with them in like consent: The word of the Lord is righteous, and all his workes are faithfull, *Psal.* 33.

And vnto this faithfulnes is another property annexed, viz. Gods iustice.

Heere is the second reason to induce vs to acknowledge our sins, for God is iust.

Hee is iust in his anger, and in his boun-tifulnes. Who shall stand, saith Nahum

for

ore the fate of his wrathfull indignation? and his anger is powred out like fire, *Psa.* 85. And again, It is an horribly thing to fall into the hands of the liuing God, *Heb.* 12. Hee is iust, to giue euery man according to his worke, *Reuel.* 21. therefore confesse, for hee is iust. Hee hath promised free pardon, if thou performe this confession: And of this pardon thou maiest assure thy selfe, because God is iust, and cannot breake with thee.

To cleere this with many wordes, were to point at the shining Sunne, and to light a candle at noone day: therefore I will descend to that which followeth.

That he may forgiue vs. Though God be of power infinite, yet will he not saue man without faith, forgiue sinnes without repentance; and a principall branch of this repentance, is the confessing of sinne. If thou treadest the path of repentance thus farre forth, viz. to confesse thy sins, and to be ashamed of them, and to be sory for them, yet if thou haue not faith, if thou beleeue not that God is faithfull and iust to forgiue, thou commest short of true repentance.

For Iudas proceeded so far as well as thou, yet he was damned, because he distrusted god *Matth.* 17. hee could not perswade himselfe,

vnto her: as he appeared vnto her, so he will appeare vnto thee, when thou confesse thy sinnes, and art sorrowfull for them.

God is faithfull: faithfull in his word, his words are faithfull and true: faithfull in his promises, all the promises of God are in him, yea, and Amen. Speake the word only, said the Centurion, and thy seruant shall be whole.

Faithfull in his mercies, for they neuer faile, but are renewed euery morning.

Faithfull in his iudgements, they are termed Righteous and True, *Rev.* 19.

Faithfull in all his wayes, so prayed by that song of heauenly Angelles, in *Rev.* 15. Just and true are thy wayes, King of Saints.

The Prophet Dauid ioynes with them in like consent: The word of the Lord is righteous, and all his workes are faithfull, *Psal.* 33.

And vnto this faithfulnes is another property annexed, viz. Gods iustice.

Heere is the second reason to induce vs to acknowledge our sins, for God is iust.

Hee is iust in his anger, and in his bountifulnes. Who shall stand, saith Nahum 1.

for

re the fate of his wrathfull indignation? and his anger is powred out like fire, *Psa.* 89. And again, It is an horrible thing to fall into the hands of the liuing God, *Heb.* 12. Hee is iust, to giue euery man according to his worke, *Reuel.* 22. therefore confesse, for hee is iust. Hee hath promised free pardon, if thou performe this confession: And of this pardon thou maiest assure thy selfe, because God is iust, and cannot breake with thee.

To cleere this with many wordes, were to point at the shining Sunne, and to light a candle at noone day: therefore I will descend to that which followeth.

That he may forgiue vs. Though God be of power infinite, yet will he not saue man without faith, forgiue sinnes without repentance; and a principall branch of this repentance, is the confessing of sinne. If thou treadest the path of repentance thus farre forth, viz. to confesse thy sins, and to be ashamed of them, and to be sory for them, yet if thou haue not faith, if thou beleeue not that God is faithfull and iust to forgiue, thou commest short of true repentance.

For Iudas proceeded so far as well as thou, yet he was damned, because he distrusted good *Matth.* 27. hee could not perswade himselfe,

that God would forgiue him, and so he lost that which the theefe found.

Note therefore, that three things are necessary, that sins may be forgiuen.

First, *Infusio gratiæ*, the powring of grace, or, the working of Gods grace in vs, as it wrought in Peter when he went to weepe.

Secondly, the remorse of the soule, who fearing the danger of sin, flies to God by repentance, like the Publicans and souldiers in *Luk.* 3. to this belongs confession.

Thirdly, a change of mind, and casting of olde affections, by putting a new heart like Saul, when a kingly spirit was giuen him.

The calling of sinners to repentance, is liuely described by the calling of S. Mathew in whose calling we are to note 4. things.

First, he was sitting, noting the careless security of sinners.

Secondly, the place where he was, viz. the seate of custome, noting how this worldly mammon doth draw men from God.

Thirdly, he rose vp, shewing, when grace is powred into vs, then we rise from sin.

It is not enough for vs to heare Christ call, but we must rise vp like Samuel and S. Mathew, leaning our former state & occupation.

Fourthly, he followed Christ: wee must

not leaue sinnes onely before committed, but
we must indeuoure to leade a godly life euer
afterwards, framing our selues to the exam-
ple of Christ.

To furnish you yet with a coate of surer
proofe then Saules armour, euery soule that
meanes to possesse heauenly riches, must be
qualified with these properties.

He must first haue *voluntatis mutationem*,
change of will.

2 *Ad Deum conuersionem*, a turning vnto
God.

3 *Peccati detestationem*, a detestation of
sinne.

4 *Ad meliorem vitam intentionem*, an in-
tention and earnest resolution to liue better
afterwards.

To forgiue vs our sinnes. The certainty
of this remission, is assured vs by many pre-
cents in Scripture. Dauid sinned, but vp-
on his confession, God being faithfull and
iust, forgaue him.

Ahab confessed his sinne, and humbled
himselfe before God, and hee saw not the e-
ill that was threatned in his dayes, 1. *Kin.*
21. 29. And so did the Ninuites, and were
not destroyed, though the hand of the Lorde
were already stretched out, within fourtye

dayes to consume them, *Luke*. 15. 22. The prodigall Son was received with great welcomes, upon his confession.

Notwithstanding the invincible truetly of this doctrine, yet Satan, whose policie is ever set to hinder mans salvation, thought to drawe men from the vnderstanding thereof, and shuffled into mens heads diuers errours about remission of sinne.

First, that not God alone, but man also may forgiue sinnes; whence the selling of pardons proceeded.

Secondly, that veniall sinne may be forgiuen, with the infusion of diuine and heauenly grace.

Thirdly, that there is no remission, where there is not open confession to the Priest.

Fourthly, that remission of sinnes may be after this life, which opinion is defended by *Magister Sententiarum*, and this is the roote of Purgatorie.

The Pelagians affirmed, that when sinne is forgiuen, the punishment is also forgiuen, and therefore they say, the death of the body is not the reward of originall sin.

And so they saye Adam had died a bodily death, whether he had sinned, or not, but we know it to be otherwise.

And theſe are the Lotuſſs, that creep forth
of the bottomleſſe pit.

The Pelagians in maintaining this error,
olle theſe Scriptures.

In ſudore vultus: in the ſweate of thy face
halt thou eate thy bread: God forgaue the
in, but the punishment ſtill remaines.

God pronounced againſt Eue, In ſorrow
halt thou bring forth, *Gen.* 3. God pardoned
he ſin, but the puniſhment perſeuereth.

David by confeſſion of his ſin, got pardon,
et the Prophet tolde him, he ſhould be puni-
ed by his ſonne.

But let theſe errors paſſe, and leaue wee
hem to him that deuiſed them; which is the
nell, who hath been a lyar from the begin-
ing: truth will triumph ouer falſhode, and
he Arke will ſtand when Dagon falles.

One drop remaineth behind vndiſtilled,
he pure Quintеſſence whereof being in due
ixture added to this cleere fountaine of cri-
alline water, will grace the ſame with a
natchleſſe perfection.

When this is ſupplyed, nothing will bee
anting, as nothing was lacking to the fiue
iſe Virgins when their lamps were bur-
ing, as in the Fiue and twentieth chapter
f Mathew.

And to cleanse vs from all vnrighteousnes
God will not onely remit sinne, but he will
take it cleane away: as Moses said, he would
not leaue an hoofe behinde; so God in pur-
ging will not leaue a spotte behinde, but we
shall be throughly cleansed and made white
like Absalom, who from the soale of his foot
to the top of his head, had no blemish in him.
2. Sam. 14. 25.

How filthy and polluted soeuer wee were
before; yet now wee shall bee cleane and
white, whiter then Naaman after so many
washings.

In Reuelation 21. it is written, That
the citie of God is founded vpon precious
stones: And in the end of the chapter it is
sayde, There shall no vncleane thing enter
into it; shewing, that the soule of man must
be cleane.

The Lord by Esay saith, I will blotte out
all thine iniquities.

And if the wicked man will turne from his
wickednes, I will remember his sins no more.

In Reuel. 6. mention is made of those that
were vnder the Altar; the Altar is said to
bee Christ, and the Saints vnder the Altar
are said to haue long robes, shewing, that no
thing must bee seene in the Saints of God

which

which is stained or polluted, they must be all couered.

Their robes are said to be white, shewing that the soules which rested in Christ, must bee clothed with innocency, after the perfection of Christ.

A robe was giuen to euery one of them, shewing that one was not couered with the robe of another: one soule might not bee clothed with the perfection of another, for the iust shall liue by his owne faith.

In chap. 7. verse 14. it is sayd, They hau washed their robes, and made them white, shewing there is no cleansing of sinne, but by his blood that died for sin.

Being now made cleane and white, let vs not pollute our selues againe, let vs not any more runne to the vomite of sin, for then wee greeue the spirit of God, and our end is worse then our beginning.

Let vs rather learne the Song of Christes Spoule, *Cant.* 5. 2. I haue washed me feete, how shall I defile them againe? I haue put off my coate, how shall I put it on?

Thus haue you seene the sinner wounded, and saued; sicke to death, and yet recouered to life againe, like the Sunamits child: Be not like those 9. lepers, who being cleansed,

sed, forgot him that cured the, and are noted to all posterities of monstrous ingratitude.

Little will he yeeld, which will not yeeld thanks, which makes thee nothing the poorer, nor him the richer that receiueth them.

As Christ said to the woman taken in adultery, Goe away and sin no more, lest a worse thing happen vnto thee: so I say, that you are washed now, and purged, and cleansed from all your sinnes, goe and defile your selues no more, lest some euill ouertake you: and then no more sacrifice for sins shall preuaile, *Heb.* 10.26. as Christ said, Remember Lots wife, *Luke.* 17.32. so I say, remember Esau, who could not gaine the blessing, though he sought it with teares, *Genes.* 27.

All will be learned, if you thinke on this lesson that we haue taught, or rather which God hath deliuered vnto you.

If we confesse our sinnes, God is faithfull and iust, to forgiue our sinnes, and to cleanse vs from all vnrighteousnes.

The God of peace make vs perfect in all good workes, to do his will, working in vs that which is pleasant in his sight, through Jesus Christ, to whom be all praise for euer, Amen.

Also the Lord said, it is not good that man should bee alone: I will make him an helpe meete for man. Therefore the Lord caused an heavy sleep to fall vpon the man, & he slept: and hee tooke one of the ribbes, and closed vp the flesh instead thereof, and that ribbe which hee had taken, made hee a woman, *Gen.* 2. 21. 22.

THe Philosophers being but prophane men such as neuer acquainted themselues with Diuinitie, the true sauing knowledge; yet could say, beeing guided by a naturall instinct of reason only, that contemplation is the chiefest felicity, or the onely good thing, whereunto all men of all sort, should sacrifice their well bestowed labors.

This idea was a continuall insight or serious consideration, both of God and of his creatures. And this in them was but a voice of humanity: but certainly it commends vnto vs Christians mistical matter of deepest diuinity: for it is the very loade starre, that by a speedye and easie course guides vs along to the hauen of true felicity, like those

Angels

Angels that ledde forth Lot to the place of refuge, when others disdayning so good a guide, perished worthily in the flames of Sodom.

This consideration wee find to bee first planted in God himselfe, and secondarilye from him derived vnto men. It moued GOD when hee did contemplate his diuine glory, for the further promoting thereof, to create the world, the heauens, and the earth, and the creatures therein, all to set forth his glorye, according to that in the nineteenth Psalme: The heauens declare the glory of God, and the firmament sheweth his handy workes, &c.

Diuine speculation performed this, and the same in another sort, but far inferior to this, muste prouoke vs carefully to meditate and consider of the Lords goodnesse in creating vs and gouerning vs, which are so wonderfully made: happy are we, and then doe wee shine forth the shining matetly of God in vs; yea, and then are we come to the full period of this *Summum bonum*, this so great felicity, when wee meditate how to glorifie God for his goodnes.

And this holy lesson being indeede the Alpha and Omega of all perfection, we can neuer

we haue learned, till we can say as Dauid saith: I study alwaies vpon thy lawes, yea, and I make it my continuall exercise: so holy a song could this sweete singer sound forth, would all Christians could sing the like song with the like spirit.

To presse a little neerer to the matter in hand, as the creating of the world, and after that, the creating of man doth shew the gracious care and prouidence of God ouer vs: so in this place wee find a fresh president of the Lords like goodnes towards vs, noted in the words of my text, Also the Lord said, it is not good that man should be himselfe alone, I wil make him a helpe.

The wordes doe offer these three things to our consideration.

First, the consultation or conference had betweene God and his wisedome, for the creating of the woman.

Secondly, the effect of his conference, in the 21. verse.

Thirdly, the manner of the womans creation, in these words: God caused an heauie sleepe to fall vpon the man.

In this consultation or conference, the loue of God, and his prouident care ouer mankinde, is most liuely discouered. After

her

he had made man the worlds wonder, and the most excellent of all his creatures, being but a little inferior to the Angels, and had made him Lord ouer the earth and all things in it contained, to gouerne the same by the diuine wisedome wherewith God had indued him, hauing also placed him in Eden that so glorious a seate, and so full of maiestie, so plentifully stored with infinite varieties of rauishing pleasures.

For out of it made the Lord to growe euery tree pleasant to the sight, and good for meate, the tree of life also in the midst of the garden, and the tree of knowledge of good and euill: all this felicity notwithstanding, that Adam now possessed, and more might not seeme to be required for the bettering of his estate: for what can a man haue more, then the whole world to command, as Adam had, and after him Noah: yea the lord abounding in mercy, as hee is all compounded of goodnesse and mercy, saw some thing wanting.

Adam had not yet a companion, that might partake with him in this his felicity: all his ioy and pleasure, and solace seemed nothing, in regard of this one defect, hee had none like himselfe, that might conuerse with him,

him, or to whome hee might communicate these his ioyes.

No man knew Adams state but himselfe, which made the sun-shine of his glory, in some sort eclipsed, yea, the vnreasonable creatures, the beasts of the fieldes, the fishes in the waters, and the foules in the aire, seemed to be in better case then Adam, for that they were not solitary, euery one beeing yoked with his like, beasts, foules, and fishes were multiplied in their kind, but for Adam found he not an helpe meete for him.

The wisedome and learning of a man, which are the diuinest parts in man, all these are nothing worth, if they be not communicated to others: what good issues from them, if a man keepe them to himselfe? if one bee wise to himselfe, learned to himselfe, what profiteth it?

No profit is in these, more than in the hiding of them: for they lie dead within vs, not being drawne forth to the benefit of others, like fire that is hid in a flint-stone without heate, or perfume in a pomander without smell, except the one be stricken, and the other be pounded.

Man was borne for man, one man to helpe and support another; and therefore most

diuinely

diuinely, spake Tullie in this, though pa-
fanely in other matters: *Non nobis solum nati
sumus, sed partē patria vendicat, partem pa-
rentes, partem amici*: God hath not giuen vs
life, to the end wee should liue onely to our
selues, and be nothing helpfull to others: but
our country doth challenge a part of vs, and
our friends a part of vs, and our parents a
part; and the least part is our own. And there-
fore most wise is this consultation or confe-
rence of God in this place.

It is not good that mā should be alone. God
in regard of his prescience or fore-knowledge,
knew it was not expedient: and we since by
experience doe finde it to bee so, that it is not
good for man to be alone.

It is not good.] As if we should say: man
is not yet so well as I would haue him; I
must yet performe somewhat more, for the
bettering of his estate. As Christ tolde the
young rich man, one thing was lacking: so
here God tels Adam, one thing was lacking:
Adam wanted a help-fellow.

This huge fraime of the world, wherein
vnder me, he is the alone supreme Comman-
der, would better content Adam, and the
fruition of it would be reputed more delight-
full, and gladsome vnto him, if he might find

glorious.

mate or companion to participate with him
this his Angel-like life, and incomparable
appinesse.

Adam was yet alone in Paradise, and
herefore the world and the creatures therin,
e ayre, with the fowles, the earth with the
alks, trees, and hearbs, the sea, and all wa-
rs, with the fish: whatsoeuer liueth there-
, being all good, for the good God made all
ings good, and himselfe hauing finished the
eation, surueyed all that he had made; and
e, it was exceeding good.

Yet all these seemed not so good in a sort
Adam being alone; for their goodnesse be-
me as it were clowded, and couered as
ith a veile, because the pleasure and felicity
them descended only to one, euen Adam.
ut since the word of God apeared in multi-
ying mankind, this goodnes of Gods crea-
res extended it selfe to a more general or u-
nersall communitie: so as euery man with-
t exception, (God that gaue them make vs
ankfull for them) from the marchant to the
orter, high and low of what degree soeuer,
h and poore of what abilitie soeuer, the
eake, and potent, of what power soeuer,
y taste the sweetnesse of them: all may
etch forth their hands to apprehend what-

soeuer godnesse is lapt vp in them, as freely as Adam did, when scope was giuen him to eate of euery tree in the garden, saue the forbidden tree.

It is not good that man shold be alone. So the loue of God, & his care ouer man, which no tongue, nor pen can amplifie.

But euen now, as it were, God was carefully imployed, (I speake after the manner of men;) in that supernaturall worke of the frame of the world, and that for Adam: for that being finished, he deuiseth yet againe to augment Adams felicity, in furnishing him with fresh matter of comfort: a greater comfort than the creation of the world: I will (saith the Lord) make a companion for Adam, For is not good that man should be alone.

In beholding this great blessing, that God was ordaining for Adam: for in it was the greater blessing shadowed, and of greater comfort, euen the continent of all blessings Christ the Messiah, the promised seede of the woman that breaks the serpents head.

In taking a cleare view of this inestimable benefit, a sight more glorious than Moses saw, when he stode on mount Nebo, euen man hath cause to cry out with David O God what is man thou art so mindfull of him

but looking vppon our selues, and sounding our consciences fraught with ingratitude, we haue cause to cry out: O man, what is God thou art so vnmindfull of him?

O Adam, how was it possible thou shouldst forget him so soone, that was so carefull of thy welfare, in powring vppon thee such an heape of vnspeakeable felitities?

How couldst thou by transgression hazard the incurrence of his implacable displeasure, as after this thou didst, since he so bountifully brake vp all the treasures and riches of his godnesse.

What blessing with-held he from thee, with the absolute indowment whereof he did not in a more than father-like affection inuest thee?

Hee made this world for thee, this world which before was without forme, voide, and wrapped vp in obscurity, and darknesse, till God had said, whose word was a worke, Let there be a light.

Hee made the firmament that azurde skie, the beholding of whose cristalline clearenesse, may wel procure amazednesse, and astonishment from a diligent speculator; it doth so graphically set forth the shining maiestie of him that created it.

And in this firmament hath he placed two great lights, to distinguish times, & seasons, daies, and yeares: and yet he made the same more resplendant, and glorious, by beautifying it with starres, and all this, the firmament, the greater lights and lesser lights, the sun, mone, and stars, and all for thee.

Hee made the earth also for thee, that it should bring forth cattell, and euery thing that hath life, according to his kind, euery greene tree and hearbe, for the seruice of man.

The heauens and the earth with all the host of them being finished, last of all, as the perfection of all, did hee fourme thee, O Adam, out of the earth, euen redde earth, and gaue thee a name answerable to the matter, whereof thou wast made.

And for that all this was too little for thee, the Lord committed the whole world to thy gouernment, that thou mightst rule ouer the fishes of the sea, and ouer the fowles of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth vpon the earth.

And because thou wantedst a princely throane, and Regall seate of Maiestye, whereon thou mightest sit triumphing as

chiefe

chiefe regent of the world, and to the which all creatures might haue recourse to doe their homage:

God gaue a throane vnto thee, more glorious then that of Salomons, though it were of Iuory, and couered with the best gold, euen the garden of Eden, a place of repose so magnificent, and of such matchles excellency, as no pallace of any potentate, King, or keysar in the world may be compared vnto it, being a place that shined with supereminent beauty, and was stored with such infinite varieties of inexpected pleasure; the trees yeelding all kind of desired fruits, and the fruites as they were different in kind, so they presented diuersity of tastes, all pleasant and toothsome to the receiuer.

This garden was watred by a riuer, cleare as any christall, the resemblance of that riuer of the water of life, described by S. Iohn in the 22. of his Reuelation.

In a word, this goodly Eden, this glorious mansion of Adams regiment, seemed no other than a most liuely representation of the very citty of God, filled with the glory and maiestie of the creator.

Ah Adam, what meanest thou to disfranchize thy selfe of so great a liberty, and to

lose the rich prerogatiues of so ample a mo-
narchie, in stretching forth thy hand to the
forbidden tree?

Could no apple but the forbidden fruit qua-
lifie thine vnbrideled appetite, the tasting
whereof included thine exclusion and debar-
ment for euer from Paradise, yea, death
selfe also to thee and thy posterity?

Looke backe if thou wilt, for the shaking
blade in the handes of the fiery Cherubim
hath cutte off the hope of returning thither
any more. Looke backe I say, to that place of
blisse, which by transgression thou hast lost
and recount at once, if for greefe thou canst
all thy wofull infelicities.

Thou hadst the beasts, foules, and fishes
at thy commaund to call vpon, the earth vn-
der thee to treade vppon, the fruites of the
trees beside thee to feede vpon, yea, gold and
peatle euery where about thee to trample on
and what could thine eies lust after, or thy
heart wish for more then this?

Notwithstanding all this that hath been
spoken, euery part and tittle whereof, doth
aboundantly shew forth the loue of God to-
wards Adam,

Loe yet for all this, God, whose mercy
beyond measure, and whose goodnesse is
infi-

mite, exhibited to Adam further testimonies of his loue, in drawing from his owne side a companion, when before he was solitary, for he saw it was not good that hee should bee alone.

Adam little thought that the Lord was ordaining for him so acceptable a supplie, hee knew not his own want.

Vntill God graced him with this newe blessing, he conceiued himselfe sufficiently furnished, like the rich young man in the Gospell, who supposed hee wanted nothing that might furnish him to the kingdome of God, til God made him vnderstand, that one principall thing was lacking, which was, that hee must sell all hee had, and giue it to the poore.

Adam so long as he was alone without the woman, seemed but as a mained man, that wanted his principall limbe.

As Agrippa speaking of himselfe, said, thou perswadest me almost to be a Christian, *Act.* 26.28. so may I say of Adam, that he was almost a man, being yet alone, but when the woman was formed out of his rib, then hee became an absolute and perfect man. And thus much bee spoken of the first point of Gods consultation or conference: now if

his resolution noted in these following wordes: I will make him an helpe meete for him.

God hauing taken counsell with his wisedome, at length determineth for Adam good, an helpe meete for him. I shall not need to vse many wordes for the clearing of this note, for it containeth onely the execution of that which in the former wordes hee interpleaded; and for the vse of the doctrine, it is little differing from that which hath already beene spoken, onely it sheweth the continuance of Gods mercy and loue towards Adam, in performing so speedily what hee before consulted vpon. It is not good (saith the Lord) in the former part of the verse, that man should be alone; and in the latter part hee concludeth, I will make him an helpe meete for him.

The reason that moued the Lord to be so freindly vnto Adam, was this, because it made for his good, it was profitable for him.

And the same reason should bee of force by the example of God, to inforce vs so to deale one with another: wee should impart any thing to our neighbour that maketh for his good, if our friend want any thing that

that we can supply, we ought not with holde it from him: for as the woman for the man, so men were made for men, one to helpe another.

God hath made all his creatures to serue man, the Sunne to shine, the starres to giue light, the cloudes to water the ground, the cattell to till the earth, and the earth to yeeld her increase, and all this for man: shall these dumbe creatures with such voluntary obediences, and such cheerefull alacrity, performe their duties in their neuer-failing ministry, and shall not wee minister one to anothers necessity? Shall man, onely Gods alone Image, and the perfection of all creatures, whome God made but a little inferior to the Angells, shall man, I say, be defective in his duety?

I will make, &c. It was a sentence that was begunne with words of sweete consolation, It is not good that man should bee alone, and with no lesse harmonie of like sweetnes continued to the period, concluding thus with an heauenly consent: I will make man an helpe.

See how peremptorilie the loue of God runs, Is it good for man? I will doe it.

Wee should carrye like loue one towards another,

another, and thee should learne to speake as God speaketh: Is it good for my neighbor? I will doe it.

His will, and his loue did ioyne both together, to further Adams happines.

His loue made the question: Is it good? and his will presently makes answere, like Samuel at the first call: I will doe it for him.

This was Gods loue towards vs, O that ours towards him were like his! for then as Gods loue procured Gods will, to worke Adams good, so would our loue, being like his, draw forward our will, to execute in a carefull obedience, whatsoeuer God commaundeth. Where this loue of God hath wrought in the children of God, there hath this willingnesse byn found concurrent with like effectuall operation; for they are neuer separated from the children of God, but are euermore vnited, as it were, by an inuiolable league, like Ionathan and his armour-bearer, who were neuer diuided.

The Prophet Dauid saith in Psalme 119. I loue thy commaundements aboue golde, yea aboue most fine golde. There goeth Dauids loue, and this loue made him pronounce in the 32. verse of that psalme; I will runne

the

the way of thy commandements: Thew wo for Dauids will following after: his loue went first, and his will followed after. And how did it follow? It came running, because his loue had gone before.

I will make, &c. Here the Lord promiseth to giue Adam an helpe-fellow, that he may not be alone, and performeth presently what he promised, as in the following verses may be seene.

In this we are called vppon by the example of God, not to forslow, but speedily to execute what good thing soeuer God commandeth, and our will purposeth to effect.

It is an olde saying, A man can neuer do good too late. But it is a true saying, A man can neuer do good too soone.

Socrates an heathen man could giue diuine counsell, to condemne Christians that will not follow it, since he counselleth that which christianity commandeth: Take leasure in determining, but vse celeritye in performing what thou hast once determined.

Gods will had a present effect, for so soone as hee was willing to giue Adam a companion, hee went immediately about it, and ouer in a moment of time, as it were, while

the

the man slept, out of his ribbe formed hee the woman.

Gods will must be a president to our wils, that they haue the like present effect; as sone as wee be willing to doe good, wee must doe it, many are willing enough to doe a good deede, but they are slacke in performance.

They doe it not presently, and so many times it comes to passe, that neglecting to do it when it ought to bee done, they doe it not at all: and so the good turne dies with them, like a bird in the hand.

If onely we shew our selues willing to do good, and do it not: then we are not like God, who was willing to do Adam good, and did it: but we are like the vnwilling sonne, who said he would goe into his fathers vineyard, and did not.

An helpe meete for him. Out of the word Helpe may the wife spell one principall duty that she oweth her husband, which is to helpe him to thriue.

Shee was made to be an helpe, therefore shee must not bee idle, shee may not looke to liue onely vppon the sweat of her husbands browes, by vnthriftily spending, what he carefully brings in, but she must beare a part

of

of the yoke, and her part is to labor as husband at home, as he to trauell painfully abroad.

If you will more fully and in a clearer view surueigh your dueties and the practike obedience which God requireth of you in this behalfe: you that be wiues, I speake to the good wiues, them who doe helpe their husbands in their labours, peruse for your better instruction the last of the Prouerbs of Salomon.

This king had too much experience of bad wiues, of ill huswiues; you shall heare now what he speakes of good wiues, he concludes both booke and chapter with their commendation; Who shall find a vertuous woman? her price is farre aboue the pearles: woefull experience urged him to demaund, who shall find a vertuous woman? for himselfe among many could not finde her, whome hee in this place commendeth.

The heart of her husband trusteth in her, and he shall haue no neede of spoyle, shee will doe him good, and not euil, all the dayes of her life.

Shee seeketh woll and flaxe, and laboreth heerefully with her handes, shee is like the shippes of Merchants, shee bringeth her food from farre, shee considereth a field and shee

getteth

getteth it, with the fruite of her hands shee planteth a vineyard, shee ouerseeth the ways of her houshold, and eateth not the bread of idlenesse.

Her children rise vp, and call her blessed, her husband also shal praise her, saying: Many daughters haue done vertuously, but thou surmountest them all: And after many more praises sounded there at large, which I referre the curteous Reader vnto, he closeth vppe all with this passionate conclusion, as one that well knew where the shoo wringed him. Fauor is deceitfull, and beautie is vanity, but a good wife that feares the Lord, shee shalbe praised; as if he should haue said, Fie on fauour that is not ioyned with the feare of the Lord, and fie on beauty, not linked with vertue: it was fauour that beguiled me, and beauty that snared me: but a good wife that feareth the Lord, shee shall be praised, for she surmounts them all, and that man shall haue her to his portion, whom the Lord hath blessed.

There is no wife but will confesse it is her principall duety to helpe her husband thriue, and therefore I do onely point at it. It followeth,

Meete for man. Things that be not meete, will

will not meete: If the man and wife bee not like, they will not like, and therefore sayth God, I will make him an helpe.

Meete. It is especially required in the holy knotte of Marriage, that the wife bee meete for the man, and the man meete for the wife.

If their affections and their minds bee not sutable, they will neuer agree; as two oxen will not draw together, vnles they be equally yoaked: so man and wife will not draw together, vnlesse they be equally yoaked.

This equality or fitnesse consisteth in two things, equality of birth and parentage, and equality of affections: where this equality holds in both, there are they no longer two, but one flesh, & one mysticall body according to the saying of our Sauior, *Erunt duo in carne una.*

This holy sympathy staies all iarres, and it is like Dauids harp easing Sauls frensie.

It is like the band of perfection, linking man and wife together, in such an vndoubted vnion and firme truce, as there neuer can arise any oddes betweene them, but they shall so liue and loue together, like Elisha and Elijah, who could neuer bee sundred till God diuided them.

The last point onely remaineth concerning

ning the manner of the womans creation.

And the Lord caused an heauy sleepe: While Adam slept, out of his rib God made woman.

It is a note worthy the noting to consider, how, while Adam slept God formed Eue.

Comfort was prepared for Adam, when he least expected it; Adam did not thinke that the Lord would so soone giue him a companion.

And therefore securely he laid him downe to sleepe, but out of his ribbe God made woman in that short space: Adam sleepes and thinketh vpon nothing lesse, then what hee findeth waking. Learne heere the watchfull prouidence of God, being carefull of Adams good, euen when Adam sleepeth: though we sleepe or slumber, yet God wakes euer vs.

Samson found hony in the dead lion, *Iudg.* 14.8. when he looked not for it: and the Israelites had water out of the rocke little expected, till they saw it streaming forth: and heere is comfort presented to Adam, euen as he sleepes, and before hee could consider of his want, hee findeth such a comfortable supply, that hee would not lose againe for more talents of gold then Gehezi bought his leprosie withall.

Where-

Whereas God toke the ribbe, and of it formed the woman: this sheweth that man is to esteeme of his wife, as of his companion, yea as of himselfe, for she is part of his substance, he must loue hir as tenderly as the ribbe in his owne side. He is not to put her downe to his heele: nor must shee presume to his head. Shee must not exercise the ministery, nor must the husband make her his seruant, remembring she was taken from his side.

The rib teacheth them both a lesson of continence: the man to like and loue none but his wife, and the wife none but her husband: she ought in affection to be so neere vnto him, as his owne ribbe.

Lastly, it teacheth them both a lesson of vnity, which is the band of loue: the man must not prouoke his wife, nor the wife her husband: No bitter words must passe betweene them, much lesse blowes; for, will any man beat himselfe? will any man frette his ribbes? no man saith the apostle euer hated his owne flesh. but nourisheth and cherisheth it. *Ephe. 5. 29.*

And thus you haue briefly heard the sum of this portion of scripture: In such measure as god hath opened vnto me, I haue reuealed

vnto you. In the first part you haue hearde gods cõsulting: in the second, determining for Adam his good, an helpe mete for him: and thirdly the maner of the womans creation: al shew forth gods loue and care ouer mãkind: and this loue and care in God doth call for gratitude and thankfulnes from vs, by walking dutifully in our callings and supporting one another after the example of God.

God that formed vs, so sanctifie vs by his good spirit of grace, that we fashiõ our selues to his will, that we may euer be doing that which is acceptable in his sight, to his glory, and the saluation of our soules in the righteousnes of Iesus Christ. Amen.

A short treatise vppon the Commaundements.

Blessed are they that do the Commandements. *Reuel.* 22. 14.

THe Lord when he had made man, euen Adam the father of all men, and the first progenitour, out of the clay, he formed him, euen red earth, which is also figured in his name, and hauing inuested him with all the ornaments

of

of excellency, and perfection, in making him but a little inferior to the Angels, and crowning him with glory, and worship as it is in the author to the Hebrewes: and having delivered vnto him as a vice-gerent, the sole and supreme soueraignty ouer the world and the creatures therein, and having for the more increase of his felicity, seated him in that goodly Eden, and pleasent Paradise: a place more rich and more excellent, then all the king of Spaines golden Indies, for there is pure gold, and there are precious stones in great aboundance, as we may reade in the 2 of *Genesis*.

Yet all this notwithstanding, the Lord would not haue him to be idle, and to rest only in the secure cõtemplation of this earthly paradise, but he tasked him, and gaue him a charge to dresse the garden, to fence it, and to keepe it.

He gaue him a commaundement also saying, thou shalt eat freely of all the trees in the garden, but of the tree of knowledge of good and euill, thou shalt not eate thereof. Loe here had Adam a commandement, which if he had not violated, he had yet holden Paradise; but he had no sooner tasted of the forbidden apple, but the curse of God ouer-

lowe him, and his posterity; and as he became a slaue to sinne, so he became subiect to death, the stipend of sinne.

And so was he driuen, like an exile from Paradise, and could neuer enter in thither any more, for it is kept with a fiery cherubin, and with the shaking blade of a sword, that no man since Adams fall dare venture to haue accesse in thither.

Then had Adam a new task imposed him, not like the former, which was as you haue heard, to dresse the garden, to fence it, and to keepe it; but a labour of surer difficulty, and harder trauell, euen to digge and delue: he neuer knew what labor was, nor what husbandry ment till now, but now he knew it to his paine.

All ye husbandmen, when you till and occupie your ground with toyling and moyling, in the sweat of your browes, *Gen.* 3. 19. thinke on Adams fall, and that this your labour was inflicted you for a curse: for till Adam transgressed, it was neuer pronounced, *In sudore vltus tui vescris pane.* In the sweate of thy face shalt thou eate thy bread, So then to belong to a particular application of that which hitherto hath been spoken.

As the Lord gaue Adam a commaundement

ment, while he was yet in Paradise, which you knowe, and I haue partly touched, so hath he giuen vs Adams posterity, commandements also, not one as Adam had, but euen ten for one.

Wherein note what harme or inconuenience our first τυπεχης purchased vs, by the breaking of that one which first was giuen him: If he had carefully obserued that one, then had not these tenne beene imposed vpon vs, as if he should haue said in the seueritie of his iustice, looking vpon the guilt of Adams sinne: haue I giuen thee but one, O Adam, and couldest thou not obserue that? Know that I will enioyne a greater matter vnto thy seede after thee, I will charge thee with ten.

And as I imposed a curse on thee for the breach of that one, so shall my hand of iudgement be vpon them, and their children, if they breake those tenne: If they transgresse but in one, or a iote of any one; for he that offends but in a tittle of the Lawe, is guilty of the whole law.

And as the sentence of death, and the exclusion of that earthly Paradise passed against thee: so shall the sentence of death, and the exclusion, not from that on earth,

but from a better and a more glorious Paradise palle vpon them, if they obserue not my commandements.

Loe what an apple hath brought vs vnto: we should not eate an apple, though our owne hands haue planted it, without this consideration, but we should euen then recall to memorie the curse contracted to himselfe, and vs, by eating the forbidden apple: and withall, we should aduise our selues of the penalty that must be inflicted vs, when we offend the same God, in breaking the commaundements which now are giuen vs.

Let no man charge the Lord with seuerity in this case, for it was not so much the eating of an apple that God respected, when he plagued Adam, as the breach of his commandement.

Adam testified the smal loue, and lesse reuerence that he bare, both to god, himselfe, and his cõmandements, when he would not stick to incurre his euerlasting displeasure, only for qualifying his lust, in eating of an apple.

Whether it bee a great matter or a small, that the Lord shall command, he will haue it be kept: if thou offend in the smaller the more beast thou, to prouoke God in so small a thing.

God

God lokes not vppon the matter, but vppon our disobedience, which God reckoneth as the sinne of rebellion.

Vzzah did but touch the arke, being ready to fall, and he was striken with death in the place, 1. *Chro.* 13.

Dauids numbering of the people caused 70. thousand to die of the pestilence, 2 *Sa.* 25 15.

The man of God in the 13. of the first of Kings, for turning in to the old Prophet, was slaine by a Lion.

Moses was bid to speake to the rocke, and it should gush forth water, but he proceeded beyond his commission, and stroke the rocke twise, and for that cause he neuer entred the land of Promise, *Nu* 20. 11.

See how the Lord sparcth not to punish, as well his owne children as the reprobate, and wicked: when they offend him, that all men may take heed, how they prouke the Lord of hostes, or how they stirre vp the mighty Lion of the tribe of Iudah, which deuoureth the wicked like bread, and the vngodly like stubble.

Therefore let vs follow the sage and wise counsell of the prophetical King, and kingly Prophet Dauid: kisse the son lest he be angry, and so ye perish in his wrath, like Chorah.

A question may here be moued, why God should lay this heauy taske vpon vs: why he should charge vs with ten, and Adam but with one?

Whereas we are farre more insufficient to performe the same than Adam was: for God armed him with power and ability to performe the same commaundement, which we haue not.

The answere must be this: as Adam had ability, so we are not altogether disabled, for God hath giuen vs a gratious supply, in that we come short: because Christ that immaculate iust one, whom the father hath sent vnto vs, he hath died for vs, he hath also satisfied for vs, and whatsoeuer the iustice of God required of vs, that hath he abundantly performed euen the whole law, for in him dwelleth all fulnesse, and of his fulnesse haue we all receiued. *Col.* 1. 19 The Lord hath charged vs with this hard taske, to the end, that looking into our owne imbecility and weakenes, we might haue recourse vnto Christ, flying to him for succor, as the Israelites fledde to the brazen serpent, when they were stinged with scorpions, *Num.* 21 9.

Blessed are they that doe the Commaundements.] To the end no man shoulde doubt

of

f the certainty of this blessing, it is often re
ated in sundry places of scripture.

If thou shalt observe all the commaunde
ents, and obey diligently the voyce of the
ord, then the Lord will exalt thee above
l nations of the earth: blessed shalt thou be
the city, and blessed in the field, blessed in
e fruite of thy body, and in the increase of
y kyne, and in the flockes of thy sheepe:
lessed when thou commest in, and when
ou goest out.

And in the eleuenth of Deuteronomie,
you hearken to my commaundements, I
ll give you raine to your land, early and
te, in due season, that thou mayest gather
thy corne, and thy wine, and thine oyle.
I will give grasse also for thy cattell, that
y may eate and be filled.

Consider this aright, and let it sincke into
ur heart, as it sounds into your eares. If
u haue not yet tasted, nor had your share
the aforesaid blessings: If God hath at o
time stricken your fields, that they haue
lded no increase: or if he hath sent the ca
piller to deuoure your fruits. If he hath
de a curse vpon the ground, that no grasse
ght be found for your cattell; knowe that
is for the breach of his commaundements,

as

as appeares in the last chapter of the proph
Michah.

For, as they are blessed that doe the Co
maundements; so are they cursed that d
them not, as you may reade at large in
28. of *Deut.*

In the tenth chapter of Marke, the ma
that would needs know, what he must d
to inherite eternall life, had this answer g
uen him by our Sauiour, keepe the Co
maundements.

And in the 119. Psalme saith the proph
Dauid, Blessed are they that keepe the te
monies, for sure there is no iniquitie in the
waies.

A speciall blessing is proclaimed by t
Lord himselfe in the 19. chapter of Exod
If you keepe my commandements, you sh
be my chiefe treasure.

To quote all the places of Scripture, th
speake of the rewardes, and blessings p
mounted to them that walke in the comma
dements of God, were infinite, and not n
cessarie, seeing these may suffice which
haue already produced; yea if I urged
more than this one proofe, euen my profe
Christianity.

Blessed are they that do the commãdemen

 Wh

What the Commaundements are, we all
know, and I know, which I grieue to speak,
they are euery where better knowne, than
practised, viz. these ten giuen by the Lord to
Moses vpon mount Sinay.

As these were not lightly giuen, Exodus
19. so they must not lightly be regarded for
damnation and destruction, life and death is
in the keeping or breaking of them.

It is worthy the noting, to consider what
solemn preparation was vsed before the pub-
lication of them, how the people were first to
be sanctified two whole dayes, how the Lord
charged them to abstaine from their wiues,
and to wash their clothes, how it thundred,
and lightned, and the mount it selfe trembled,
and the trumpet sounded.

And last of all, which frighted the people
most of all, the Lord himselfe came downe
in fire, and then he spake and gaue the Law.
The Law being thus published on mount Sinay,
with such terrour, and other circumstances,
of maiestie, may greatly affright the hea-
rers thereof: for undoubtedly the exaction of
this Law must needes bee with greater ter-
rour at the day of iudgement, seeing the pub-
lication of them was with such feare and
dreadfulnes.

These

These mysteries in the deliuery of t
Commaundements must not be passed ou
with silence, since they containe matter
moment.

The Commaundements were giuen
God himselfe, noting that the Creato
man, is principally to gouerne man.

Deliuered to the people by Moses, noti
that God in his gouerment vseth the m
nistery of man.

Deliuered out of a flame *cum ponitur & fu*
gur, noting the seuere toztures of those th
shall violate this Lawe. Published on t
toppe of a mountaine, noting the high a
heauenly authoritie and diuinitie of th
lawe. Written in Tables of stone, notin
the stony heares of men, wherein these law
were to be written.

They were giuen with promise, that the
should be Gods chiefe treasure, noting tha
they were giuen not only for a burthen, bu
for meanes to enter into heauen.

And when the commaundements wer
giuen, the people durst not come neare th
mountaine; noting that no man is to disput
with God, and to enter into his diuine se
crets.

The people that heard the Lawe, stood
th

ye desart of Sinay noting the want of ver-
ie and pietie in them.

It is noted by a learned Diuine, that the
aner of deliuering the Law was this:

It was giuen by a voyce, noting *Diuinæ promissionis.*

In a clere lightning, noting *Claritatem operum.*

In a thunder, noting *Terrorem comminationum.*

With sound of trumpets, noting *Instantiam exhortationum.*

The law had his Roote in Paradise, his
branches in the desart, his Fruit in Christ
e roots bitter to Adam, the branches bea-
to the Israelites, the fruites death to
hrist, because he died to fulfil the law.

The law is a Schoolemaster, sending
to Christ.

This law is like a glasse, wherein we
ay beholde two kindes of sights: we may
holde our owne imperfections, and also
e may se the absolute perfection of Christ
sus.

When the yron fell into the water, 2. *Kin.* *Eliseus* toke a peece of wood, and threw
in, and the yron came to the toppe of the
ater.

The

We were as yron, sunke vnto the bot-
tome of the waters of desperation, and our
heauenly Elizeus Christ Jesus with a peece
of wood, that is, suffering for our sinnes
vpon a wodden Crosse, raised vs vppe, and
caused vs to swimme vpon the toppes of the
waters of dispaire.

But before wee proceede to a particular
view of the Commandements, I will briefe-
ly acquaint you with the substance of them,
which is this: They comprehend the duetie
of man towards God, and the dutie of man
towards man; the duty of one man towards
another.

Our duelies towardes God are deliuered
in the foure first Commandements, and first
table: our duelies toward man in the fiue
last, being the second table.

Wilt thou know how thou mayest per-
forme all this that God requireth of thee in
these his Commandements, why loue God
and loue thy neighbour, and thou hast done
all.

Doe this, and thou shalt be as free from
the breach of these Commandements, or e-
uery of them, as Naaman was free from his le-
prosie, when he had washed in Iordan.

The whole fulfilling of the Law consists
bu

t in one word, but in this word Loue, it is
t a sillable. But thou must know, that this loue is
ore than bare loue, a naked loue, a colde
ne: for the wickedest and lewdest liuer in
e world will say he loues god, and he loues
is neighbour too. But thou must loue God
tirely, and purely, and as he will be loued:
ou must loue him with these circumstan-
s, *viz.* with all thy heart, with all thy soule,
d with all thy strength: and then thou must
ue thy neighbour as thy selfe.

Thou must loue God aboue all, thou must
ue him more then thy selfe, more than thy
ther that begate thee, or thy mother that
re thee, or thy brother, the sonne of thy mo-
er, or thy wife that lieth in thy bosome: he
at loueth father or mother, sister or bro-
er, wife or children, or kinsfolkes more
en me, is not worthy to be my Disciple,
Matth. 10. 37.

We come short of this loue, when we
ue the world, like Demas, or our pleasures,
e Belshazzar, or our riches, like the yong
an in the Gospell, who before hee questi-
ned with Christ, thought he had had this
ue we now speake of: for hee iustified him
lfe, saying; all these haue I kept from

my

my youth vp, *Mat.* 19. 22. But Christ knew he loued his riches and possessions, and his landes better, and therefore he bade him go and sell all he had, and giue it to the poore and he should haue treasure in Heauen: but he went away sorrowing, not sorrowing that he came short of this loue we speak of, but for that he must part from his goods if he should inherite life? for the Text saith he was rich.

If ye loue the world, the loue of God dwelleth not in you: but when ye begin to loue the Lord in the sincerity of your hearts, then and neuer till then will the loue of the world fall from you with the vanities thereof, as the white scales fell from Tobias eyes.

Loue, euen this pure loue whereof we speake, is the first tincke, that in an holie vnion doth ioyne God and vs together: and this one tincke draweth others with it, feare and obedience: loue looks vpon Gods mercie, feare lookes vpon Gods iustice, the one staieth vs from presumption, the other keepes vs from desperation.

These two support our faith as the two Lions supported Salomons throane, and to whatsoeuer these 2 shall haue recourse euen thither shall obedience come also.

These

These three are better welcome vnto God, than the three presents offered by the wise men vnto Christ.

These three graces, loue, feare and obedience, are like the robes of righteousnes to cover and beautify the Saintes of God; which S. Iohn ertolleth with a threefold commendation: they were pure, fine, and shining.

This loue holdes me to it, like an adamant, and yet I may not part with it, till I haue planted it in you: for if I teach you this one lesson, I teach you all, which is, to loue God aboue all. We must loue him, for that he is mercifull in making vs, when we were not, in protecting vs being made, but most of all for sauing vs, when we had lost our selues, as Adam lost himselfe among the figge trees: for giuing vs the ayre to breath with, the sun to giue vs light, the raine to fructify the earth, the fire to warme vs, the beasts and foules and fishes to feede vs, all that is within and without our bodies: This world, and the goodly frame thereof.

This ought to make vs loue God, and in our loue to exclaime, like Dauid: O Lord, what is man, that thou so gratiously visitest him? but looking vpon our selues, and our ingratitude, that do not loue god for all this:

we haue cause to crye out vpon our selues, and to say: O man, what is God, that thou so lightly regardest him?

O Lord, saith *Augustin in Soliloquijs*: if thou for this vile body giue so innumerable benefits, from the firmament, from the ayre, from the earth, from the sea, by light, and by darknes, by heat and shadow, by dewes and showers, by wind and raine, by birds and fishes by beasts and trees, by multitude of hearbs, and variety of plants, and by the ministery of all thy creatures: O sweet Lord what gratitude, what loue and thankefulnesse should wee owe thee for all this; how should wee honour thee, as thou deseruest?

All the creatures of God do call vpon vs to loue God, and yet are wee short of this loue; wee praise him not, we thank him not for his benefits, we honour him not for his goodnes; so beyond all measure vngratful are we like those nine lepers that being cleansed, forgat him that cleansed them.

Alas, what meane we to forget to be thankfull to so gratious a God: what meane wee now after so many blessings that God still powreth vpon vs, in a plentifull measure, we haue not yet learned to loue him?

This is the A, B, C, of religion, and first

Catechising, principall for them to learne that will be trained in the schole of Christ, and we haue not learned so much, such true anting schollers are we. In this loue is all the whole duty of man consisting, and wilt thou not learn this one thing which teacheth thee all things?

O but you will say, if all the performance of my duty to God-ward, consist in loueing God, why it is a matter of no great difficulty, I can doe so much: euer from my youth haue I loued God.

Indeed it may seem to be a lesson soone learned, but if thou discusse it aright, if thou examine what this loue is, and wherein it consists, and how many circumstances depend on it, being exposed, I say, to the vttermoste heerein as Christ exposed the rich yong man in the Gospell, thou wilt go away sorrowfull, finding thy insufficiency as he did, and cry out vpon thy selfe, clapping thy breast, like the publicane, God be mercifull to me a sinner, *Luk.* 18. 13.

Wilt thou know then what this loue is that God requireth, that thou mayst see how farre thou wadest into the same, or how farre short thou comest of it? hearken a while, and I will make a scrutiny into thy conscience,

by sounding the very bottome thereof: if possibly I may find that loue there, which thou wouldst seeme to bragge of.

¶ The first Comaundement.

FIrst then and principally, to proceede from the first to the last, I will appose thee in the first table, and first commaundement thereof.

If thou loue God as thou shouldest, thou wilt haue no other gods but him; Thou wilt worship none but him; Thou wilt call on none but him: Thou wilt pray to none but him; The worship of God stands in foure points.

In fearing God aboue all.

In honouring him aboue all.

In praying to him alone.

In acknowledging him to be the giuer of all things, and therfore to put our trust only in him.

A son honoreth his father, and a seruant his master: if then I be a father, where is my honour? if I be a maister where is my feare, saith the Lord of hosts? *Malach.* 1. 6. there goeth honor and feare.

When we pray, saith our sauiour Christ to his disciples, say on this manner; Our Father which art in heauen, hallowed be thy name.

name. Thy kingdome come. Thy will bée done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euill, Amen. *Mat.6.9.*

Paul and Silas being in prison trusted in God, that he would deliuer them, and therefore at midnight they made their praiers vnto him *Act.*17.25 26. there goeth confidence and prayer.

God is a iealous God, and will not haue his glory communicated to any other, thou must inuocate no other, nether saint, Angel, nor any other creature.

Thou neuer louest God as thou oughtest, vntill thou hast learned to say with Dauid, whome haue I in heauen but thée?

Dauid knew that Abraham, Noah, and the Patriarkes were in heauen, yet hée knewe that they in heauen did not know him being on earth, according to that in *Esay*,63.16. *Abraham* hath forgotten vs, and Israel knowes vs not. It is a point ile not say of ridiculous folly, but of extreame madnesse, to pray to them that cannot heare vs.

The Saints themselues haue no accesse

to God but by Christ, the virgin Marie her selfe cals Christ her Sauior. What warrant haue they then, that pray to the virgin Mary since shee her selfe sends them vnto Christ? Ioke the first of *Iohn* 2. Christ is our onely aduocate, there is one only mediator, *Ephes.* 4. 3.

Why should we flie vnto a Saint rather than vnto Christ, vnles we thinke, that either Christ is not sufficient, or else that he is too seuere? and in thus thinking, we robbe him of his most glorious title of Mediator, that most singular prerogatiue giuen him of the Father: we obscure the glory of his birth, we make his crosse frustrat: in a word, what soeuer he hath either done or wrought for vs, all is made vaine and voide by this derogatory kind of false worship. And lastly, we robbe God of his bountifulnesse, who exhibits himselfe a father vnto vs, how can God be our father, when we will not haue Christ for our brother?

To be short: and to vse the wordes of S. Austin, Christ is our onely mouth, through whome we speake vnto the father, he is our eye, by whome we see the Father, he is our right hand, by whome we offer vnto the father, who, if he should leaue to pleade for vs,

neither

neither should we, nor the Saintes, haue aught to doe with God.

Notwithstanding this sunshine of Gods truth, yet all are not lightened, all open not their harts like Lidia, to receiue this doctrine, especially the elder sort, who haue sucked this superstition, as it were from the dugge: and they cannot leaue it because they haue bene nuzled in it.

Thus many that haue eies will not see, but do wander out of the troeth, like the blinde Aramites groaping at noone day.

If when we should fly to Christ, wee run to a Saint: we are not like the man in the gospel, who threw away his cloake, to runne to Christ, but we are like Samuel, that ranne to Eli when God called him.

When Elias was taken vppe into heauen, yet some sought for his body vpon the earth, but they found him not. No more shall they finde Christ, that seeke him in the Saintes, where he is not to be found: as the father and mother of Christ could not find him, though they sought him three whole daies, till they came to the Temple, 2. *King.* 2. *chap.* 17. *vers.*

Looke into Iohn Baptist: and wee shall see him pointing, not to a Saint, or an Angell,

but vnto christ the Lambe of God. Iohn 1. 29. and 36.

Let this be the conclusion of this one subiect or principall matter of substance contained in this first and greatest commaundement, which concerneth the true worship of God.

None may be prayed vnto but such as can both heare and grant the thing we aske, none can do so but God only: most notable is that saying in *Psal* 65. because thou hearest the prayer, therefore vnto thee shall all flesh come.

Neither Saints nor Angels, ought to be worshipped, *Ergo* not to be prayed to, *Rev.* 19.

Since the Scripture therefore in the true worshipe of God, doth especially commend vnto vs, that we inuocate God onely, we may not without manyfest sacrilege, direct our prayers to any other.

If we lift vp our hands to any other, will not God require it? concerning the office of intercession, we se it peculiar to Christ only, and that no prayer is acceptable vnto God, but that which our Mediator doth sanctifie for him hath God the father sealed.

I will shut vp all with that in the seuenth to the *Hebrewes*, 25, God is able perfectly

to

to saue them that come vnto him by his Son Christ, because he euer liues, to intreat for vs.

You haue heard this error conuinced by the word: therefore as our Sauior said to the woman taken in adultery, Go thy way and sin no more, so I say vnto you that haue bin superstitiously affected; Now you know it to be a sin, do it no more. We will now proceed to the second Commaundement.

¶ The second Commaundement.

IF thou lone god as thou oughtest, and as he requireth, thou wilt make no Image of God; for so runs the Commandement; Thou shalt not make to thy selfe any grauen Image.

And if thou mayest not make it, much lesse maist thou worship it; no commaundement throughout the scripture is more prest sed than this: thou shalt bow downe to no other God, because the Lord whose name is Iealous, he is God, *Exod.* 34. 14.

This Commandement was greatly violated in the dayes of Ieremy; the Prophet chargeth Iudah, that according to the number of their Cities were their gods; they could say to a tree, thou art my father, and to a stone, thou hast begotten me.

Remember saith Moses, when God spake vnto you out of the fire, you heard the voyce

of the words, but saw no similitude saue a voyce onely, *Deut.* 4. 12.

As we are forbidden in this commaundement, to make the Image of God, so are we likewise charged, not to make the Image of any other thing, ether to worship it, or God, Saint, or Angell by it, for God will not be worshipped after our owne fantes, but as his word commandeth.

God will be worshipped in spirite and in truth, according to the patterne of the word, as Moses did all things according to the patterne he sawe in the mount,

In vaine ye worship me, teaching for doctrine, the precepts of men, *Mar.* 7. 7.

This controles the vaine and vile conceitednes of ignorant people, who being demãded, why they maintaine this or that superstition, they answer no other thing but this; our fathers held the same before vs, and we hold the same to by tradition from them: as if religion came by discent, so fœlish are some and ignorant, euen as an horse or Mule, which haue no vnderstanding.

Ambrose in his 29. Epistle saith, That the Iewes are the rather estranged from christian religion, because they finde Images erected in the Papists Synagogues.

The

The Iewes smarted many times for their idolatrous worship, & therfore now detesting it in themselues, they abhorre it in others also.

Osee telleth the Iewes, that because they counselled with their stocke and staffe, and went a whoring from vnder their God, therfore their daughters should be harlots, and their spwses whores.

What senselesnesse is it saieth a learned Diuine, for the Image of God to fall downe before the Image of a man?

Dauid paints out the vanitie of superstitious worshippers, when speaking of Idols he saith: the Idols of the heathen are siluer and golde, euen the worke of mens handes: they haue mouths and speake not; they haue eies and see not; they haue eares and heare not; neither is there any breath in their mouth: they that make them are like vnto them, so are all they that put their trust in them.

Lactantius peremptorily giueth out this censure, Where is no doubt, saith he, but that no pure religion can be there, where any Image is receiued.

The third Commaundement.

AGaine, if thou loue God, thou wilt carie such a reuerent estimation of him, as that

that thou wilt not abuse so much as his name, thou wilt both speake and thinke reuerently of him.

Thou dost violate this commandement, so often as thou dost blasphemously applie the name of God to inchauntment, sorcery, cursing and periurie.

The iniquitie of these times, and the necessitie of reforming the grosse abuses of men wilfully and wittingly incurring the breach of this Commaundement, would require whole volumes of inuectiues, witchcraft, sorceries and charming, they are sins too commonly practized in this age.

If one finger do but ake, or any parte of thy body be extraordinarily touched with any infirmity, strait to the witch thou runnest or sendest, and so for things that be lost or stolne, for which the wise man, or the wise woman must be consulted with. Has beloued is God as Baal, that he should not care for your abuse, nor call you to an account for the breach of his commaundements? Or are you yet to be taught, whether this be a sinne, or not.

For so many shame not to answer, when they are challenged for going to a wise man or womans why, say they, we hope we doe

well,

well, wee find that good comes of it; wee get our health, wee recouer our goods that were lost, and so they crosse Saint Paules rule: *Non facienda sunt mala, vt veniant bona:* We may not doe ill, that good may come of it.

If thou hast not yet heard the Lord condemning this sinne, heare it now, and hencefoorth condemne it in thy selfe.

Let none be found among you, that vseth witchcraft, or that is a regarder of time, or a sorcerer, or a charmer, or that counselleth with spirits, for all that doe such things are an abhomination to the Lord, *Leuiticus* 20.

The Canaanites for this cause were expelled from their good land, let not a Witch liue, *Exod.* 22. 18.

In *Galat.* 5. it is reckoned amongest the sinnes of the flesh, and condemned.

Wilt thou behold the terror of the Lordes wrath vpon this sinfull generation, and euer after beware of a witch? looke vpon Saul, whom God did not spare, though he were a king for consulting with the witch at Endor, he was vtterly forsaken, and his kingdome taken from him, 1 *Sam.* 31. 46. the next day following hee and his three sons were slaine.

Will ye haue another president of Gods iustice

iustice vpon another who was a king too. Achaziah being sick of a bruze taken with a fall, would nedes send to Beelzebud of Ekron, 2 *Kin.* 1. to know whether he should recouer, or no: but the Lord by the mouth of Eliah sent backe the Messenger before he could come to the witch, and bade him returne this colde comfort to his maister, Is there no God in Israel, that thou sendest to inquire of Beelzebube wherefore thus sayth the Lorde: Thou shalt not rise vp from the bed whereon thou art gone vp, but shalt die the death. If you, or any other, when you go to a witch, should receue this or the like sentence at the Lordes mouth, I resolue you would be more wary.

I cannot part with this sinne, because I would beate it downe and stamp it into hell from whence it came. Oh would I could finde that stone that might kil this Goliah! I would throwe it at him, with all my might, and make it sincke into the midst of his temples to returne glory to Israel, and shame to the Philistins.

Most notable is that place in *Ezec.* 13.18 where God pronounceth an heauy woe against these wise-mongers.

Woe vnto the women that sow pillowes vnder

nder euery arme hole, will ye hunt the soules
f my people: will ye polute me among my
eople for hand-fulls of barley, and for pee-
es of bread, to slay the soules of them that
ould not die: can you giue life to the soules
hat come vnto you: why doe ye hunt the
oules of my people in lying to them:

But wilt thou receaue, O thou sorcerer:
e thou wise man, or wise woman: (alas we
all them wise, but they are fooles) for they
estroy their own soules.

Wilt thou receaue I say thy full fraught
t once, and the totall summe of all thine in-
elicities: Thou hast no interest in God, no
ociete with the Saints, no felowship with
he beleeuers, no parte or portion in any the
wd creatures of God: full of terrour and a-
tonishment is that saying of Saint *Iohn*,
Reu. 21, 8. The fearefull, and vnbeleeuing,
nd abhominable, and murtherers, and for-
erers, and all lyars, shal haue their portion
n the lake that burnes with fire and bzim-
tone.

Cursing and swearing I will but point at:
nd yet are these sinnes little inferior to that
which we haue already spoken of: but what
are not prophane wretches commit, when
they may scape with immunitie of punish-
ment?

ment our common wealth lookes not to the weight of these sins, nor doth the magistrate care to shew his authoritie, in suppressing them which make these sins, to walke in the high streets vncontrolled.

What heart is so stony like the Adamant that would not bleede to thinke vpon, or what eare would not tingle to heare the wicked bannings and blasphemous oaths of many a desperate wretch, heart, blood, naile, wounds, flesh, euen by all the parts of his glorious body: as if they would crucifie Christ anew like the Iewes?

Who is it among vs, that is not giuen in some measure to this sinne, olde, and young, and all?

Children that haue not learned to go, haue learned to sweare, and is this to loue God? nay, is not this to hate God?

Let vs leaue this sinne betimes, or God wil haue his day with thee too, O thou swearer.

The wise man hath spoken it, that the plague shall neuer depart from the house of the swearer, *Eccles.* 23. 11.

The sonne of a certaine Israelitish woman for blaspheming the name of the Lord, and for cursing, was stoned to death without

the holie, *Leuit Chap. 24. Vers. 14.*

The fourth Commandement.

AGaine, if this loue of God be planted in thy heart, thou wilt keepe his Sabbath; thou wilt remember that as a principall duty amongst the rest, thou wilt both rest thy selfe, and cause thy family, and all that belongeth vnto thee, to cease from labor, and to sanctifie the same,

Thou must vpon that day do holy things, for it is the Lords holy day: thou must not do thy owne wayes, nor seeke thine owne will, nor speake a vaine word; that day must be bestowed vpon exercises of holines, as in hearing the word read, & preached; in praying, receiuing the Sacraments, singing of Psalmes, godly conference and meditation.

Thou must come to the Church the house of Prayer; keepe my Sabbath, and reuerence my Sanctuary.

There you are tied to come, and when you come, come with reuerence: as you carry with you, your holy day cloathes, so must you carry with you your holy day affections.

This Sabath is called *Esay* 58. the Lords day. But if you follow vanities vppon that

day, or doe your owne vnnecessary businesse on that day; you make it your own day, and not the Lords day, and so you honour not God, but you honour your selues, as Elie honoured his children.

The Lord hath giuen vs fiue whole dayes, and hath reserued onely one for himselfe: and yet wée would haue that from him too, at the least wée take the greatest part of that from him, and doe bestow it vppon our lusts.

If we offer vnto the Lord the morning sacrifice, yet we are not ready to giue him the euening insence, where God requireth both, and will not be serued by pèce-meale. If we giue God but a pèce of the day, we are like the vnnaturall mother, who saide of the child, let it be neither hers, nor mine, but let it be diuided: so wée sèeme to parte stakes, as it were, with the Lord, by dividing the Sabbath day, making it neither Gods wholy, nor our owne.

This is the last Commaundement of the first table, but it must be chiefe in request: no Commaundement carrieth with it such a charge as this, for it runnes with a speciall *Memento*, Remember that thou keepe holie the Sabbath day, as who should say, in any

case,

ase, se thou obserue this Commandement: for if thou kepest this, thou kepest all. For in comming to Church to heare and learne the word of God, to prayse and glorifie him, thou art taught thy whole duetie, both how to obserue this and all the rest.

The fift Commandement.

THe ſtond Table expreſſeth the duety of one man towardes another: it sheweth what loue thou ought est to beare thy neighbour.

The principall duetie braunching out of this loue, is the duetie to parents. If thou loue God, thou wilt also loue thy parents: thou hast one Father in heauen, who must especially be honoured, in manner as thou hast heard; thou hast another father vpon earth, and God thy Father in heauen commands thee to honour him that is thy father on earth.

And this honour hath God imprinted in his name, by giuing them his owne name, the name of Father.

He is thy father, therfore honour him. As God gaue our fathers their beginning: so hast thou from thy father thy beginning, it

hath pleased god to vse them as instruments to beget vs.

This loue contains in it, honour, feare, obedience, and reliefe.

We reade of the yong storke, that he carrieth the olde one vpon his backe, when for age he is not able to flie.

This is recorded of the storke, to condemne vs men, that will not be carefull to releeue our parents, as they were carefull to releeue vs.

God and nature, and reason, and common sence, do call on vs for this duty to parents, therfore I will not discourse further vpon it.

And in this Commaundement, thou arte not onely called vpon to be dutifull to thy naturall parents, but also to the fatheres of thy cuntrey, or of our houses, the aged, and our fathers in Christ: and vnto them that performe this honour, a speciall blessing is promised, which is long life.

Further, if thou loue thy neighbour, thou wilt euer be doing him good, and not euill all the dayes of thy life. Thou wilt procure all the meanes thou canst to worke his safetie: thou wilt defend him from iniury offered him by otheres; and if thou defend him, thou wilt much lesse seeke to hurt him; and

if

if thou wilt not hurt him, much leſſe wilt thou malittously procéde to kill him; for all this is charged in that Commandement.

The ſixt Commandement.

THou ſhalt not kill. As the loue of God appeared in creating vs, ſo it appeareth in preſeruing vs, God that gaue life, will haue vs preſerue life.

The Lord wil not haue thee ſo much as to be angry with thy brother vnaduiſedly, nor yet to hate him: nor wil he haue thée to moth or quarrell with thy neighbor.

Whoſoeuer ſaith vnto his brother, Racha, ſhall bée worthy of iudgement, but he that ſaith, thou fole, ſhall be worthy to be punished with hell fire: theſe are the handmaides of Murther, and are all here condemned.

But if thou ſhalt (being ouer-ruled by thine owne corrupt will, and Satan his ſuggeſtion) at any time fal out with thy neighbour, to quarrel with him, and to hate him in thine heart: O beware yet how thou procéde to ſhead his blood, for then thou falleſt into the extremity of the breach of this commaundement.

Deſtroy not him whom God hath made, and for whom Chriſt hath died: for he that

sheadeth mans blood, by man shall his blood be shead.

Caine proued not a wanderer vntill he became a murtherer, *Gen.* 4. 14. he neuer despaired of Gods mercy, till he had slaine his brother. But when his brothers blood began to cry out for vengeance to the Lord, then he began to cry out also against himselfe: My iniquitie is greater then Gods mercie.

Let this Wanderer be a warning vnto all them that carie bloody minds, that hate their neighbors in their hearts, and by his iudgement let vs grow wise, let vs learne, not to destroy life: for God chargeth thee to preserue life.

Christ commaundes vs to loue, euen our enemies. *Mat.* 5. 44.

The seuenth Commaundement.

THou Caine, if thou loue thy neighbour, thou wilt not corrupt thy neighbour, thou wilt not tempt him or her to any vncleanes, which is the matter of the seuenth commaundement: for God will haue vs glorifie him in our bodies and in our soules.

God requireth vs to be so prouident and carefull in guiding our selues, as that we suffer not so much as an vnpure thought or lust to passe from vs.

In

In this Commandement all vnchaſte de-meanor, and loſe carriage of our ſelues, all idle talke, lothly and ſcurrilous ieſtings, wanton ſongs, garliſh or gawdy apparell, and all lewd paſtimes, inticing to luſty vncleanneſſe, are heere forbidden.

For our bodies are the temples of the holy ghoſt: and God requireth vs to be holy, as he is holy.

Know ye not ſaith Paul, that your bodies are the temples of the holy goſt, which is in you, whom ye haue of god, and you are not your owne; for ye are deerely bought: therefore glorifie God in your bodies, and in your ſoules, for you are gods.

Behold the vials of gods wrath vpon the tranſgreſſors of this commandement, and by their falls learne to ſtand. We reade that Phineas in his zeale ſlew Zimry, and Cosby, for this ſinne of adultery.

Fiue and twenty thouſands of the Beniamites were ſlaine, for the forcing of the Leuites wife.

The Sodomites for this ſin among others, were conſumed with fire.

He that committeth adultery, is voyd of vnderſtanding, he that doth it, deſtroyeth his owne ſoule, *Pro.6.*

The eight Commaundement.

In this Commaundement, all stealing and robbing, all violent wrongs, fraudes, and all desire of other mens goods are prohibited: so we reade in *Leu.*19.11. *Ephe.*5.9.1. *Thes.* 4.6.

The contrary to this is commaunded, *viz.* to be content with the portion that god hath giuen vs, in laboring for our owne liuings, and being helpefull to them that nede.

The ninth Commaundement.

TO proceede yet further: if thou loue thy neighbour, thou wilt not accuse thy neighbour falsely in any matter, by bearing false witnesse against him. God is a God of truth, and he requires truth in his seruants.

If at any time thou shalt testifie against him, loke thy testimony be true.

All lying, flattering and dissembling are heere forbiden, also all backbiting, and slandering.

This Commaundement hath many branches: it impeacheth the Iudge, if he giue false iudgement: it impeacheth the Counsellor, if he carry himselfe to his Client otherwise than he ought: it impleades the Recorder, if he falsifie the Record: most of all it concernes

cernes him, for the record being searched, if it be false, an hundred yeares after it may do harme: it reacheth to the Iurors, If they giue not a true verdict, according to euidence: if these circumstances weare duly considered, there would be lesse swearing and forswearing than commonly is vsed.

To instruct you yet a little further in this commaundement, you must note there be three sorts of testimonies.

Suggesti, Fori, Colloquij: of the Pulpit, of the Court, of Conference.

False witnesse of the Pulpit, is when the preacher deliuereth false doctrine: if Christ be not risen, then is our preaching vaine, & we are counted false witnesses of God, 1. *Cor.* 15. 14. 15.

False witnesse bearing in the Court, is when one man shall falsely accuse another before the iudge, as Tertullus accused Paul, calling him a pestilent fellow, *Act.* 24. or when the Iudge himselfe shall giue corrupt iudgment, as Pilat pronounced sentence against Christ, though no crime could be proued against him.

Testimony of conference, is when in priuat matters one accuseth any falsly, by way of slaunder.

Alas

Alas if false witnesse may be committed so many waies, who of vs is not a false witnesse?

We cannot certainly cleare our selues, from the breach of this commaundement, no more than those Iewes could cleare themselues, when they accused the adulterous woman to Christ,

If thou hast but told a lie, or hast flattered, or hast slaundered thy neighbour, thou hast violated this commaundement: but how grossely doe they transgresse, and how haynous is their sin, that in the face of a Court, in the sight of God, of Angels, and men; being produced to try the truth in matters of controuersie, betwæn neighbour and neighbour, will dare most grossely, and irreligiously to sweare an vntruth vpon their bookeoathes.

Most daungerous and full of horrour is the state of such a prophane wretch, for it is a sinne in the next degree to blasphemie.

Wouldest thou but consider what an oath were, and what a burden or clogge this is vnto thy conscience, euen a more grieuous burthen to thy soule, than the leprozie of Naaman was vnto Gehezi, thou wouldest

wouldest be better aduised in laying thine hand vpon a booke, and bearing false witnes against thy neighbor: if after so many oaths thou hast not yet learned what an oath is, learne it now, and bee ashamed of thine ignorance, as Adam was of his nakednes.

Iuramentum est contestatio diuini numinis, cum appignoratione boni, & imprecatione mali. It is the calling of God the father, God the sonne, and God the holy ghost to witnesse, with putting our saluation in gage, that our witnes is true, and wishing our condemnation, if it be false.

Out of this definition may we spell the substance of an oath, and the daunger of it: if thou sweare truely, thou hast sayed thy gage, saluation was the pledge or pawne of thine oaths triall: but if thou sweareste falsly, thy pawne, and thou thy selfe art forfeited, not vnto God, whom thou hast denied, in denying his truth, but to him who is the father of lies, that tempted thee to lie against thine owne soule, as he tempted Ananiah and Saphira, that is, the diuell, and I know not how thou wilt be dispensed with.

Wilt thou know then how to auoide the daunger hereof, and withall, the breach

of

of this commaundement? thou must doe it thus: viz. in iudgement, in righteousnes, and in truth; and so I conclude this commandement.

The tenth Commandement.

Many wordes neede not to be spent in clearing the tenth and last, which reacheth to the dividing of our affections.

If thou love thy neigbour thou wilt not transgresse so much as in thought against him, for the very motions of our hearts are able to seperate vs from the love of God, and the love of our neighbour *Rom.* 7. 7.

See how carefull the Lord is over vs, he would have vs, not onley to watch our workes, but our wordes also, and our thoughts.

The former commandement of witnesse-bearing is called by the learned, *Præceptum verborum*: the precept of words: and this last may be called: *Mandatum cogitationum* the commandement of thoughts.

If God would have thee watch thy words and thy thoughts: how much more carefully would he have thee to watch thy deedes?

If God requireth thee to glorifie him in words, much rather doth he require thee to glorifie

glorifie him in dædes; and if in dædes, then most of all in charitable dædes: if to speake well to thy neighbour, then to do well much rather.

And heare fit occation is ministred, to put you in mind of your poore neighbors, deny not them fode and other necessaries that they shall require: how do we know but that God hath sent this famine vppon vs, to trie how we wil carry our selues to our brethren the poore distressed members of Christs body? we haue had many plentifull yeares, gods name bée praised for it: in regarde whereof, and in testimonie of gratitude, let vs not now shut our hands, nor shut vp our dores, lest it might be said, that Pharaohs leane kine, haue eaten vppe all the fatte kine.

That which we giue, is not lost, hée that giues but a cup of colde water, shall not lose his reward: remember how God blest the oyle in the cruz, and the meale in the bag to the poore widow, 1. *Kings* 17.

If thou giue to the poore, thou doest not giue, but lend, and to whome doest thou lend but to the Lord? he that giueth to the poore, lendeth to the Lord; and loke what he layeth out, it shall be payed him againe: yea, he

will

will pay it thee againe treble in the double.

Consider then giuest it vnto him, who is thine owne flesh, who is the image of God as well as thou, who is made of the same mould with thee, who must be heire of the same promises with thee.

If in other things thy loue appeare not to thy neighbour; yet in this it must needs appeare, and shew it selfe by releeuing him; so fulfilling the will of God, who chargeth thee thus, *Deu.*15.7.

If thy brother by thee be poore, thou shalt not harden thy heart, nor shut vp thy hand, but shalt releeue him in his neede: he that despiseth the poore, despiseth him that made him: if you shall thus doe, and in the feare of God I exhort you so to do, to you then belongeth that voyce of comfort, Come ye blessed of my father, receiue the kingdome prepared for you from the beginning of the world: for I was hungry, and you gaue me meate; I was thirstie, and you gaue me drinke; I was a stranger, and you lodged me; I was naked, and you cloathed me: I was sick, and you visited me; I was in prison, and you came vnto me: know that Christ in the poore is hungry and thirstie, and a stranger, and naked, and sicke, and in prison; and in asmuch as you

haue done it vnto one of the least of these his brethren, you haue done it vnto him.

And now (beloued) that I haue shewed you all the circumstances in effect of this loue towards God, and towards your neighbor, which is all the dutie that the Lord requireth of you in these his commaundements, enter into your selues, sound your selues, whether this loue of God be in you, or not.

As S. paul bade the Corinthians to proue themselues, whether they stood in the faith, 2. Cor. 13. 5. so I, not by way of commandement, but by request, rather intreate you, proue, and examine your selues, whether this loue of God be in you, or not.

It shall soone appeare by due examination, as a vessell is iudged by the sound thereof, to be either emptie or full.

Happy is that man that can say: all these haue I kept. The prodigall sonne was neuer halfe so welcome to his father, as this man is to god.

FINIS.

